UNITED CHURCH HERALD

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OF RELIGION

VOL. 2, NO. 4 FEBRUARY 12, 1959

A man
hose heart
s as great
as the
world

Page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

THE PRESIDENT'S Report to the alumni of Yale University always is an important and stimulating document. President Alfred Whitney Griswold's report for 1957-58 is an especially perceptive and challenging document. It flies straight as an arrow to the heart of America's educational problem. The report is receiving its appropriate consideration in centers where educational concerns are primary and is in want of no evaluation in this column. However, I wish to lift up one point for comment from the viewpoint of the United Church of Christ. It has to do with student attitude.

President Griswold wrote: ". . . if student attitude leaves something to be desired in its readiness to take advantage of the educational opportunities Yale offers, we must find new ways of appealing to it. This is a hardy perennial that blooms in all university gardens." He emphasized, of course, that student attitude is not so much a problem in graduate or professional school as among undergraduates and is not always a problem among many of the undergraduates. But that an unreadiness to take advantage of the educational opportunities should exist at all is a great concern to the faculty.

The president argued that, on the face of it, it is passing strange that any such attitude of unreadiness should exist in the face of the increasingly severe competition for admission and the increasing difficulty of admission tests. That it does exist has led President Griswold to two conclusions:

1. Careful selection of students cannot guarantee their acceptable performance after admission;

2. The schools, public or private, that prepare students for college tend to place too much emphasis on their admission and not enough on what comes after it.

Regarding the latter conclusion the president judges that the "notion that college is the final experience is one of the most insidious enemies of the educational process, confining and distorting the student's attitude toward his educational opportunity at every turn."

All of this is a scripture for the consideration of the church. However it came about, the fact is that our churches have more members "matriculated" than ever before. Most fortunate, too! For the mission of the church has never before held such high mortgage upon the minds, hearts and resources of its members. Sorties to outer space, existence on the brink of atomic war, more knowledge than wisdom, a universal sense of driven-ness and withal a touch on our necks of the breath of the Hound of Heaven make urgent the church's task of reconciliation.

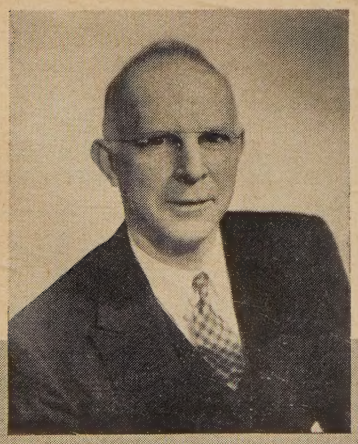
That in the face of this there should be in the church any person who is unprepared to take advantage of its God-given opportunities or to assume its divine responsibilities is strange and baffling. That there are some cannot properly be attributed to an innate perversity in them. It may well be, as President Griswold suggested regarding Yale students, that the tendency has been place more emphasis upon getting pe ple into the church than upon havin them understand and be committed what lies beyond joining the church. F here, more than in our schools, the n tion that being a church member is itself the final experience is probab the most insidious enemy of God's r demptive plan.

Not always were the disciples rea to meet the demands for their dedic tion and renunciation but at least t demands came as no surprise. In h original call to them Jesus had ma clear that to follow him meant renunci tion of things they had held dear a acceptance of a life of responsibility. the specifics of renunciation and dedic tion were revealed from time to time t disciples made normal human respons but at least they were not surprise They did not, out of ignorance, sa "But this is not the business of t church."

The final experience is not chur membership in itself. The important co sideration is what lies beyond. With a our skills of communication and inte pretation the church ought not to be the position any longer of receiving ne members who are surprised by the go pel's demands for intelligent sacrific dedication, commitment and hard wor

After healing the ill man at the pool c a Sabbath Jesus was persecuted. His r sponse was: "My Father is working sti and I am working." It is the working God and the working of Christ an therefore, the working of his church th lies beyond membership. Let no on then, be surprised by the demands ma on him to work.

Dr. Hoskins is minister and secretary of the Ge eral Council of Congregational Christian church and co-president of the United Church of Christ.



Fred Hoskins

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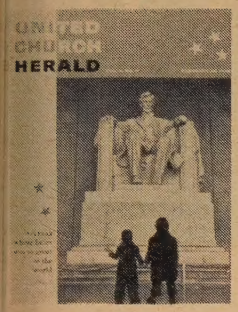

COVER STORY: This issue of *United Church Herald*—published in the month of Lincoln's birthday, the observance of Ash Wednesday, Brotherhood Week and the Christian Social Action emphasis—brings together within the compass of several articles various aspects of these observances.

Our cover photograph of the Lincoln Memorial in Washington, D. C. is by Orlando, Three Lions, New York.

The January 29 issue of *United Church Herald* carried "A Message for Race Relations Sunday—February 8" by Dr. Edwin T. Dahlberg, president of the National Council of Churches and minister of the Delmar Baptist Church in St. Louis.

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A man whose "heart was as great as the world"

HOWARD W. RUNKEL

A FEW YEARS ago fifty-five outstanding authorities in American history were invited by Harvard University to rate the Presidents of the United States in five categories—great, near great, average, below average and failure. The only one to receive every vote for the top rank was Abraham Lincoln.

Prolific Memorabilia

Ralph Waldo Emerson summarized popular opinion when he wrote: "Abraham Lincoln . . . his heart was as great as the world, but there was no room in it to hold the memory of a wrong."

Abraham Lincoln has become the most "biographized" human being in history; more than 5,000 books have been written about his life. His letters, state papers and speeches in print today total over 1,100,000 words—more than are contained either in the Bible or the sum of Shakespeare's works. At least two of Lincoln's speeches, the Gettysburg Address and the Second Inaugural, have been translated into nearly every known language and are recorded on monuments and plaques the world over. The Lincoln Memorial in our nation's capital is year after year our most visited shrine. Countless thoughtful legislators admit to having derived inspiration and guidance by standing in contemplation before that moving statue of the Great Emancipator.

Lincoln's likeness appears on millions of coins and adorns the walls of thousands of classrooms. The quality of the name "Lincoln" has given priceless impetus to numerous political campaigns, sales programs and philanthropic drives. It is no secret that if a man can quote Lincoln on behalf of his cause he is more nearly assured of success.

That this remarkable man should have been the product of our newly freed soil —that he should have been nurtured in the budding institutions of this infant nation—has always been a matter of justifiable pride to us Americans. It is only natural, therefore, that the anniversary of the birth of Abraham Lincoln, sixteenth President of the United States, has traditionally become an occasion for a redetermination on our part "that the nation, under God, shall have a new birth of freedom."

This year the nation observes the 150th anniversary of Lincoln's birth. Any eulogist is tempted once again to dwell upon those uniquely appealing qualities of this extraordinary personality—his integrity, his patriotism, his gentleness, his humor, his tact, his insight, his vision. However, were Lincoln alive he would, characteristically, be more impressed by tributes in the form of action, rather than words. To this end, three of his traits are especially relevant. Everyone—regardless of party, color, creed or tongue—might well resolve to develop these qualities as he attempts to live worthily in our complex and perilous times.

Abraham Lincoln was, above all, humble of spirit. No tribute ought to omit reference to this, his most endearing quality. Few, if any, are the instances in which he succumbed to mankind's most fundamental failing—the inability to put self in proper perspective among people and issues. One warm

In 1837 Lincoln moved to Springfield, Ill. to practice law with John Stuart. This was his home after marriage.

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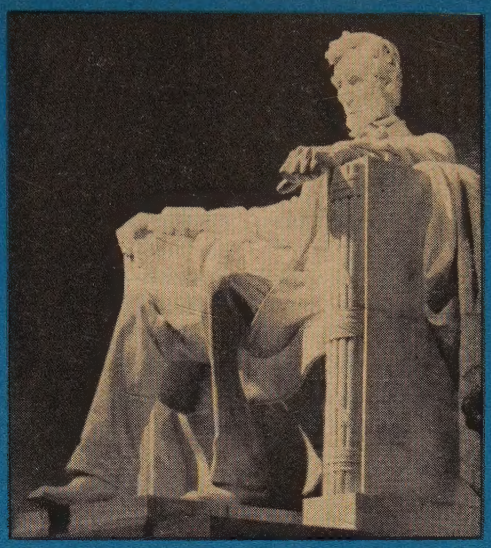
world"



night after a wearying day behind the desk in the White House, Lincoln drove out of Washington to confer with General McClellan. The arrogant McClellan, aware of his commander-in-chief's presence, loftily instructed his orderly to tell the President that no interview was possible that evening.

Humble Spirit

He had gone to bed and was not to be disturbed. A witness to the embarrassing scene indignantly besought Lincoln to "pull his rank." "Are you going to tolerate such insubordination?" he pleaded. The stooped and worn figure merely shrugged and answered: "I'd hold McClellan's horse if that would give us victories." History records that on that evening the immortal had waited upon the mortal.

Then there was the time when a high government official discovered Lincoln blacking his own boots. "Mr. President, gentlemen don't black their own boots," was the protest. Lincoln looked up and replied innocently: "No? Whose boots do they black?"

Almost touching was that priceless little autobiography Lincoln submitted upon request for a minor *Who's Who* of his day. It is well worth reading again: "My parents were of 'second families.' I can read, write and cipher to the rule of three, but this is all. I was raised to farm work. I became postmaster at a very small post office. There is not much of this autobiography for the reason, I suppose, that there is not much of me."

Such a man must inevitably recognize the omniscience of his Creator. Hence, when a lady pushed through to him at a public gathering and cried: "Oh, Mr. President, do you think God is on our side in this terrible war?" Lincoln could only reply gravely: "Madam, I'm more concerned with whether or not we are on God's side."

The living memory of the man we commemorate this month teaches us the truth of the Beatitude: "Blessed are the meek, for they shall inherit the earth."

Abraham Lincoln was a man of rare understanding. Historians marvel at the discernment of this rough, unschooled frontiersman. It showed in his interpretation of the war as a struggle for survival of the Union.

It was evidenced by his saving the border states for the North when one false move would have driven them into the Southern fold. It was seen in his timing of the Emancipation Proclamation which, by giving the war an antislavery emphasis, made British intervention in behalf of the Confederacy all but impossible. And it is clear in his familiar definition of democracy: "As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy."

But more touchingly, Lincoln's understanding is manifest in his associations with individuals. In 1864 he wrote words of sympathy to a grieving mother in Boston. This is one of the most quoted personal letters in our language.

Presidential Condolences

"Dear Madam:

I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,
A. Lincoln"

This letter, full of humility and understanding, has become a part of the American tradition. How it stands out as peculiarly symbolic of our democratic heritage is dramatically revealed in contrast to a letter written by Kaiser Wilhelm to a German mother whose loss was

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Prof. Runkel, a member of First Congregational Church in Salem, Ore., is chairman of the department of speech and drama at Willamette University in Salem. Photos by Philip Gendreau, Orlando and George Pickow of Three Lions, New York.

Continued on next page ▸

not five but nine! Written in the third person of royalty, the letter reads:

"Madame:

His Majesty the Kaiser hears that you have sacrificed nine sons in defense of the Fatherland in the present war. His Majesty is immensely gratified at the fact and in recognition is pleased to send you his photograph with silver frame and autograph.

Wilhelm II"

Tactful Rebuke

Lincoln's understanding of human nature was expressed, too, in a letter written to General Joseph Hooker. Hooker had distinguished himself more as an imprudent critic of the President than as a winner of battles. Lincoln had every right to accuse him of remarks smacking of disloyalty. But note his letter with its tactfully worded rebuke:

"General:

I have placed you at the head of the Army of the Potomac. Of course I have done this upon what appear to me to be sufficient reasons, and yet I think it best for you to know that there are some things in regard to which I am not quite satisfied with you. I believe you to be a brave and skillful soldier, which of course I like. I also believe you do not mix politics with your profession, in which you are right. You have confidence in yourself, which is a valuable if not an indispensable quality. You are ambitious, which within reasonable bounds does good rather than harm . . .

"I have heard, in such a way as to believe it, of your recently saying that both the army and the government needed a dictator. Of course it was not for this, but in spite of this, that I have given you the command. Only those generals who gain successes can set up dictators. What I now ask of you is military success, and I will risk the dictatorship.

"And now beware of rashness. Beware of rashness, but with energy and sleepless vigilance go forward and give us victories."

Here Lincoln has opened with a series of compliments, then administers his rebuke and concludes with a challenge. The General has been reprimanded but with the kind of understanding that spares feelings.

Can anybody today say that he doesn't need more of this rare quality of understanding—in his home, in church activities, at his place of work, in the classroom and in legislative chambers? The life of Abraham Lincoln gives new vitality to the words of the Old Testament: "The beginning of wisdom is this: Get wisdom, and whatever you get, get insight."

Abraham Lincoln was a man of generous spirit. He was the President who commuted scores of death sentences for condemned soldiers. To critics of this policy he answered: "Must I shoot a simple-minded soldier boy who deserts, while I must not touch a hair of a wily agitator who induces him to desert?"

Abraham Lincoln's most imperishable expression of bigness of spirit is contained in his Second Inaugural Address, considered by scholars here and abroad to be one of the glories and treasures of mankind. On this occasion he spoke amid the drama of the war's climax. The victory of the North was clearly in sight. Already meaner spirits were calling for a vengeful peace. But Lincoln counseled his huge audience in the words of the Sermon on the Mount: "Judge not, that you be not judged." Then he summed up his message: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

The living room of the home of Mary and Abe Lincoln from 1842 to the 1860 Presidential election.

Cabin at Knob Creek farm where the Lincolns moved when Abe was a child.

Scholars have pointed out that as a thoughtful boy in Indiana Abraham Lincoln had spoken for himself; as a prairie lawyer in Illinois he had spoken for clients; as a politician-debater he had spoken for a faction; as a campaigner for the Presidency he spoke for the North; as President he spoke for the nation; but in the Second Inaugural he spoke out for all humanity.

Heroic Qualities

As Lincoln lay dying only six weeks later, one of his most severe critics, who had come to appreciate the heroic qualities of this humble, discerning and generous man, pointed to the gaunt figure on the bed and said: "There lies the most perfect ruler of men this world has ever seen."

Questions have been raised about Lincoln's religion. Ruth Painter Randall writes: "There is ample evidence that Lincoln read the Bible much and turned to it especially in his darkest hours. He called it 'the best gift God has given to man.' "

All of us have inherited the legacy of this great American as we face the tremendous public problems and perils of our day. God grant on this 150th anniversary of Abraham Lincoln's birth that we in his spirit may resolve in his own words to "take increased devotion to that cause for which they gave the last full measure of devotion." Then, and only then, will we make Lincoln live again in our time.

The Ministry of Reconciliation

R. PIERCE BEAVER

THERE IS TODAY in progress a revival of religions of astounding proportions, including a resurgence of the ancient faiths of Asia and the rise of new syncretistic movements of both local and universal scope.

Thus, for example, there are mighty stirrings in Theravada Buddhism in the lands from Laos to Ceylon, while many millions are attracted to Japan's so-called "new religions." Moreover, Buddhism, Islam and even Hinduism are once again missionary religions and their agents see the whole world as their field.

Global Front

Missions of many faiths now operate alongside those of Christianity and in nominally Christian lands for this is an age of world missions and the mutual confrontation of faiths takes place today on a global front.

Dr. Sarvepalli Radhakrishnan, vice president of the Republic of India and one of the leading spokesmen for revived Hinduism, may call for the mutual recognition of all faiths, an end of warfare among them and their wholehearted cooperation for the well-being of mankind. But more and more the spokesmen and missionary agents of other religions are attacking Christianity. To be sure, they strike out at the Christian claims to uniqueness and exclusiveness, declaring that anything good in our faith is possessed by themselves in greater measure. But their most effective and just indictment is of a different nature and hard to meet.

It is Christianity's apparent inability to make good its claims to brotherhood and moral superiority. People who have escaped from Western colonial exploitation only to find themselves caught between the relentlessly closing jaws of the East-West power struggle—with atomic destruction hanging over them like a modern sword of Damocles—charge Christianity with responsibility for the broken peace of the world. They declare that it breeds strife and oppression and that it is impotent to provide the spiritual basis for a just world order.

These charges are documented with the record of fratricidal wars between so-called Christian nations, the connection between missionary expansion and imperialism, the decline of public morality in Western nations and the apparent inability of the "Christian" West to apply scientific knowledge solely for the benefit, rather than the hurt, of mankind.

Our competitive divisions and the unbrotherliness of our churches are also held up for scrutiny. Twenty-four thousand American missionaries may preach peace and healing and brotherhood abroad, but their collective voice is silenced by the louder clamor of every incident of American unbrotherliness shouted over the radio and published in the newspapers of even the smallest towns in Asia and Africa.

Even if antagonists had not thus found the vulnerable Achilles heel of modern Christianity, the anguish and misery of a broken world certainly ought to call the churches to renewed obedience to their ministry of reconciliation.

Human Rights

The gnawing hunger of the human race today is for meaning in existence and for peace and security in society. The millions caught up in the African-Asian revolutions—to which the Christian mission has contributed in no small degree—want bread, a better livelihood, health and human rights—things that cannot be achieved apart from interdependence and cooperation. They are more interested in salvation for their families and nations here and now than in the salvation of individuals in the hereafter.

There is a wistful looking to the United Nations but also a growing feeling that a right spiritual climate must precede the fabrication of political machinery. All faiths can make a contribution toward this end, and the common danger may result in a common front for the achievement of human rights. Christians ought to join hands with all men of goodwill. But for the Christian especially the fears, needs and brokenness of his fellows ought to call forth new devotion and obedience to the divine commission, since God "was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."

New Community

This is the purpose for which God has put the church in the world and everything else the church does should be subordinate to it. The early disciples were convinced that in the fullness of time man's age-old quest for community had been fulfilled in the work of Jesus Christ. The preparation had been long and complex. But despite the preparation, man remained estranged from God and his brother. The power to change radically the hearts and minds of men was lacking.

Then came the historical fact of the Incarnation and the love of God outpoured on the cross, in the victory of the Resurrection and in the giving of the Holy Spirit. And the company of disciples knew that there had been fulfilled the prophet's vision of all people from every quarter of the globe following the Suffering Servant out of want, oppression, misery, sin and separation into the community of reconciliation.

The young churches were far from perfect and might present a rather miserable appearance at times, as Paul's letters to the church in Corinth show. But despite all imperfections and blemishes people found something there that they found nowhere else—"a community of all races and peoples and tongues where men caught at least a glimpse of human dignity and freedom in a community of brethren, and of the security and fullness of a life which has final meaning."

Here sinners forgave one another because God had forgiven them. Here the

(Continued on page 30)

Dr. Beaver, an E and R clergyman, is professor of missions on the Federated Theological Faculty of the University of Chicago.

The Social Gospel in Modern Art

WALTER L. NATHAN

TWENTY-FIVE years ago the Mexican artist José Clemente Orozco designed a series of wall paintings for Baker Library at Dartmouth College, Hanover, N. H. They have rightly been hailed as among the most significant mural decorations ever made in our country.

Angry Christ

One panel in particular will remain unforgettable to every visitor. It shows a huge figure of Christ *(see photo)* standing defiantly astride a large cross which he has felled with mighty blows of the axe in his right hand. Rightful anger blazes from his eyes, for those who claim to be his followers have betrayed him and his cross. They have forged murderous weapons of destruction—guns, mortars, tanks—and piled them in a bristling heap behind him. Once again he must drive the money lenders from the temple of God.

We cannot close our eyes to this Christ. He demands an answer, a decision on our part. Shall we remain silent while the mad race for ever bigger, deadlier armaments continues? Must the nations stumble from one war to another, ultimately to destroy life itself in their blind fury? Must our hatreds crucify Christ again and again, or should not his own churches at last call a halt to the terror, in his name?

The violent colors and sharply angular forms of the painting pronounce stern judgment on our society. Timid souls and "Sunday-only" Christians may shrink from the burning vision and cry "blasphemy." But its truth cannot be brushed aside. It is the same truth that Walter Rauschenbusch stated a generation earlier in his prophetic book *Christianity and the Social Crisis:* "Humanity is waiting for a revolutionary Christianity which will call the world evil and change it."

The great leader of the "social gospel" movement had no illusions about man's sinfulness, as is sometimes asserted. He knew there is no perfection for man in this life and that there is only growth toward perfection. By the same token, we can at best expect to approximate a perfect social order.

Nevertheless it remains our duty as followers of the Christ to work for a social order built on justice, equality and love. For if the grace of God can bring redemption to even the most wretched sinner, we have no right to doubt it can do as much for the community of men. "Whoever sets any bounds for the reconstructive power of the religious life over the social relations and institutions of man, to that extent denies the faith of the Master."

Christian social action is enlisting men and women willing to answer Jesus' call for laborers to go out to the harvest. Jesus made this appeal when he saw the crowds pressing around him and had compassion for them "because they were harassed and helpless, like sheep without a shepherd" *(Matt.* 9:36). Great multitudes of people are just as "harassed and helpless" in our own world, and the laborers for the kingdom of God are still few. But their ranks have of late been strengthened by dedicated artists who have made themselves spokesmen for the silently suffering crowds. The images they have created have power to open eyes and hearts. They can help awaken consciences which the word alone has not been able to stir.

Good Samaritan

Deep understanding for the social meaning of the gospel illumines the work of the greatest Protestant painter, Rembrandt. He chose Christ's parable of the Good Samaritan no less than fifteen times as the subject for his paintings and etchings. He was also the first to show a humble, compassionate Savior unafraid to walk into the darkness where the poor and the lowly live to bring them his message of love. Rembrandt's extraordinary insight into the human soul gives his work a significance for our own time that we are only now beginning to realize.

In the eighteenth century William Hogarth's biting satires castigated the evils brought about by the Industrial Revolution even in its earliest stages. Goya's terrifying etchings of the "Disasters of War" reveal the depths of degradation possible to men when lust

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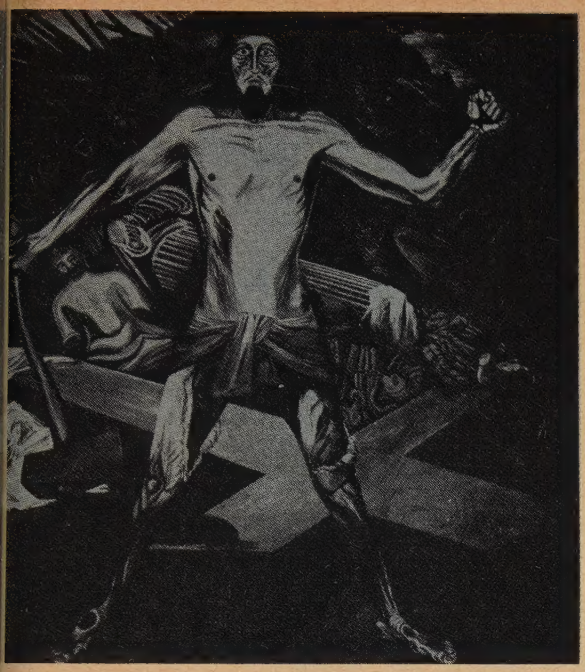
Dr. Nathan, a layman, teaches the history of art at Bradford Junior College, Bradford, Mass. He is chairman of the Social Action Committee of the Massachusetts Congregational Christian Conference. Photos by courtesy of Dartmouth College, Museum of Modern Art, New York City and Carnegie Institute.



Orozco's painting "The Risen Christ" is considered one of our most significant murals.

"The blind man has sometimes consoled him who sees" is title of the Rouault painting below.

and brutality are given free rein. They are haunting documents of man's inhumanity to man.

More happily we remember how much the illustrations of a group of British artists contributed to the success of Charles Dickens' campaigns against some of the scandalous practices and conditions of his time. The impact of George Cruikshank's drawing of a haggard Oliver Twist vainly asking for another bowl of soup, for instance, undoubtedly helped to bring about long overdue reforms in British orphanages.

In France Honoré Daumier's hard-hitting lithographs tore the mask from a corrupt and oppressive regime (and netted the artist a term in prison). Jean François Millet's "Man With the Hoe," made famous in our country by Edwin Markham's eloquent poem, created a symbol of all the toiling, oppressed masses everywhere.

Yet the majority of artists shrank from themes of this nature. The purpose of art, they believed, was to search for beauty and reveal it through forms and colors. They agreed with the critics and the general public that the aim of art was to please. It should not touch the dark and "ugly" aspects of life. To oppose this widely held view took, and still takes, the courage of sincere conviction.

One who would not be deterred by hostility, even from the highest quarters, was the German artist Kaethe Kollwitz. She lived among simple, shamefully exploited working people. "All her life," her son has said of her, "she was never able to observe the miseries of others without taking them into herself." Almost from the start of her career she placed her unmatched mastery of the graphic arts at the service of the poor. Her memorable works never preached hatred, never descended to the level of mere propaganda. Later in life this frail woman found the strength to turn her personal grief over the death of a son in World War I into the most powerfully moving condemnation of war.

"Expressionist" Style

George Grosz, Otto Dix and Max Beckmann were other German artists courageously recording their indictment of the social evils rampant during the years when inflation and the spread of the Nazi movement undermined the moral fabric of their country.

Their "expressionist" style links them with the early work of Pablo Picasso. A penniless stranger in the French capital, this young Spanish painter poured his fellow-feeling for the outcasts of society into the masterpieces of his "blue" period: a blind beggar; a woman slaving over the ironing board in a sweatshop; a solitary absinthe drinker trying to drown her loneliness.

Prof. Paul Tillich has called Picasso's large mural "Guernica," painted after Generalissimo Franco's first air attack on a civilian population, one of the great "protestant" works of our era. Its broken, chaotic forms are a fervent protest against the Fascist dictator and his

Continued on next page

In "American Pieta" Tom Loftin Johnson has adapted the model of the medieval "Pieta" to depict a tragic incident in annals of lynch "justice" in the South.

mass-murder of women and children.

While Picasso's versatile genius moved in many directions, Georges Rouault devoted almost his entire life to an ardent, almost despairing search for the kingdom of God among men. This devoutly religious painter was inspired by a passionate desire for truth and righteousness. His message is often harsh, sometimes unbearably bitter. It is the reaction of a sensitive man to a society corroded by vice, greed and hate.

Hopeful Note

His great series of engravings called "Miserere" and "War" give visual form to the tragic conflicts of our time. "Man is a wolf to man" reads the caption to one of the prints. Another asks: "Are we not all convicts?" Yet now and then a more hopeful note sounds through the agony and guilt. "The blind man sometimes has consoled him who sees" becomes a sign of man's deep desire for brotherhood. Trusting in the light of hope to lead him on, he is determined to go forward into a better future.

In our own country, the optimistic outlook of a young nation with "unlimited" opportunities for everyone prevailed through the nineteenth century despite the bloodshed of the War Between the States and increasing labor strife. It was left to poets and writers to lead the fight against slavery. Not a single American painter or print-maker of the time went beyond its "picturesque" surface.

Within the last half century, however, a decided change has occurred. The open frontier has vanished, squalid slum sections have developed in the larger cities, crime and violence have increased at an alarming rate. But it took the depression and the widespread human suffering it entailed to produce significant social comment in American art. Undoubtedly the sudden and astonishing rise of mural painting in Mexico under the leadership of Rivera, Orozco and Siqueiros exerted a strong influence. From the Thirties on, more and more gifted American artists began to take a stand in the struggle for social justice. Unavoidably, perhaps, some of them paid more attention to political slogans than to deeper spiritual motivations. Yet painters such as Ben Shahn, Philip Evergood, William Gropper, Umberto Romano and others expressed true compassion.

Tom Loftin Johnson's "American Pieta" *(see photo)* arose from the painter's concern over our treatment of minority groups, especially the Negro. It shows a tragic incident in the annals of lynch justice. The mob has dispersed and left the victim's body to his family. Gently supporting the lifeless head, the mother is bending over her dead son just as once, long ago, another mother held the broken body of a beloved son in her arms on the hill of Golgotha.

Interpersonal Relations

Christian social action believes in God as Lord of all life—the life of the individual as well as of the community. Neither injustice nor war, neither poverty nor hunger is part of the plan of creation. Their continued existence indicates our failure to apply Christ's command of brotherly love in our interpersonal relationships. Religion and the social life have been separated far too long.

Some of the best artists of our time have witnessed to this truth. They looked beyond the walls of their studios and realized that they, too, are "involved in mankind." They deserve our gratitude and acclaim for they have shown what Walter Rauschenbusch has called the highest type of goodness, "that which puts freely at the service of the community all that a man is and can be."

Our Response to Lent

An Editorial

A HEAVY MANTLE of snow spread itself over our village yesterday. We suffered it grudgingly, knowing that this period of the year is notoriously temperamental in our part of the world.

This morning the skies are clear. The sun is bright. The days are growing longer too and the night, coming as certainly as ever, nevertheless postpones its arrival with increasing tardiness. Before too long life will be stirring again at the roots of all things.

Creative Period

And the season of Lent—a word derived from the Anglo-Saxon *lencten*, meaning spring—is not very far away. Although it is an increasingly meaningful and creative period, bringing to full climax the entire Christian year, there was a time not long ago when the observance of Lent by non-Episcopal and non-Lutheran Protestants was not only a novelty but even a cause for suspicion. Some members of our free-church faith and order looked upon it as their forefathers once looked upon Christmas, identifying it disparagingly with "Popish superstition."

But the *Book of Worship*, used for some years now by many congregations of the United Church of Christ, contains this appreciative definition of Lent:

"Lent," says the *Book of Worship*, "is the season of forty days preceding Easter, not counting Sundays. It is a period of fasting and penitence observed in the church from very early times. By using these days for deepening the devotional life, the faithful Christian is better prepared to enter into the triumph of Easter."

The *Pastor's Plan Book* of the E and R Church not only defines Lent but lists specific services for its observance: "A season when preaching and teaching will take a definite turn in the direction of Christian decision. Organize a church membership class . . . reactivate inactive members . . . preach on great themes . . . provide place for sacrificial giving as an integral part of the Lenten program."

It is precisely this kind of faith we all need today—a faith that throws a clarifying light upon the vaster issues and heroic possibilities of our existence. Since the start of the Industrial Revolution, the ingenuities of science, the apparatus of "functional living" and an inordinate drive for economic gain have made up, in overwhelmingly large part, the focus and structure of much of our present-day existence and creativity.

But man's experience over the last several decades lends little encouragement to those who have hoped for personal fulfillment and for world peace—or for that matter progress along any line whatsoever—through what has come to be nothing less than an abject dependence upon secular instrumentalities and technological "know-how."

Without drawing too fine a distinction between secular aims and humanitarian concerns at the higher levels of individual and social maturity, it still is quite plain that man's ethical progress and his spiritual quest go in quite different directions from those that are followed by those people whose pursuits are primarily mundane and whose interests are essentially secular.

What, then, if anything can save us? It is our belief that a spiritually genuine response to Lent—not primarily as a season of negation but as one for inward enrichment, the development of an ethical awareness and manifestations of sincere gratitude to God—will alone provide us with the authentic affirmations, the transforming certainties and the assuring power we all so desperately require.

Reinforced Faith

It is especially at this season of the year that we may gain what we need for a reinforcement of our faith and for the reinvestment of our lives in matters and affairs so real and so significant that neither perplexity nor all the thwarting counterthrusts of evil and reaction can steal away our convictions, ruin our confidence or undermine our morale. It is quite remarkable, too, how reinforcing an experience it is to be "faithful" in attendance at special services of worship in our churches throughout the days of Lent.

Absurdly insignificant and boastfully naïve this faith must seem to the superficially sophisticated mind! Yet, never fear. Though many questions always remain unanswered, the fresh breath of life that can be experienced in the Lenten season, descending like a heavenly boon upon the wintry world, draws to a vivifying focus all the faith and all the hope of our whole beleaguered human race. "It is the essence of such faith," as Leo Tolstoi declared, "to give life a meaning that death does not destroy."

Those who comprehend this faith inwardly and let it course through them need never really despair. For they abide in strength and return to a "newness of life" more real and more robust than even nature's springtime. No less than the promise of a Risen Lord has given Christians the right to make this claim!

AVM

The Church and Higher Education in Africa

P. ALLEN MYRICK

E and R missionaries teach in new centers of higher education such as these modern buildings located in Ghana.

IN ANY discussion of the Christian responsibility in higher education in Africa, we must be clear at the outset what we mean by the term "higher education."

To an American the words at once suggest education above the high-school level—junior college, college or university study. If we were to employ the term in this sense in Africa, however, we would discover that there is little "higher education" in Africa south of the Sahara Desert.

Different Criterion

When speaking of a continent which in some areas is only beginning to move out of illiteracy, we use the phrase "higher education" to describe the highest level of education within the reach of the local inhabitants. In a good many cases, this means the equivalent of our junior-high school. In some areas, however, the missions have been able to establish high schools that prepare students for matriculation and university studies. But only in very rare cases is a university education a real possibility.

In a fairly remote corner of Southern Rhodesia, for instance, where the Mt. Silinda and Chikore Mission stations are located, junior-high school or teacher training at a similar level provide higher education. In central Angola, a high school is the center of higher education. In 1954 Angola had only sixty-seven African students in secondary schools out of a population of over four million. Thus we must think of higher education in Africa as meaning the highest education available or feasible for a given group of people.

Africa hungers for education today—for "higher education" in its African sense. This urgent drive for education at once impresses the visitor from the United States where education is taken so much for granted. For many Africans education is the key to the future by which the door of personal fulfillment and social progress may be opened. Only education will lead Africa once and for all out of the Stone Age and into the twentieth century to take its rightful place in the councils of nations. In a continent of rapid social change where the old ways and structures are dying and new ones must be found education is one of the great hopes.

Africa today is witnessing enormous changes. Nowhere in Africa south of the Sahara can tribalism any longer be found in its pure form—all are influenced by Western laws and customs. Nowhere does the chief hold the sway over his people that he did in former days. Nowhere does the elaborate structure of tribal custom and tradition sustain and guide the people as it once did. And almost everywhere in Africa the white man rules—or else the black man who has been molded by Western thought. Under the impact of European government and business enterprise, the ancient tribal structure is collapsing. As a result the Africans increasingly realize that the hope of the future lies elsewhere than in the tribal village.

New Vistas

They are naturally clamoring for education to equip themselves for whatever lies ahead. They know now that knowledge opens up vistas of new opportunity for the black man, enabling him to enter more skilled trades and to fill more responsible positions in society. Through education a man can learn to understand the technology and governmental structures of the West—and understanding leads to participation. They understand that the training of the schoolroom can bring freedom from poverty, disease and from the static boredom of the village. So Africa hungers for education.

All schools are full. Many run double sessions with some teachers carrying a double load. Many of the mines operate evening classes for their employees, and in Johannesburg and Capetown evening literacy classes meet wherever they can find a place—in church halls, in garages, in back gardens or on porches. Men and women gather about a teacher when the day's work is done to go through the slow, painful process of

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Mr. Myrick teaches at the Adams United Theological School in Modderpoort, Orange Free State, South Africa under the auspices of the American Board. Photos by courtesy of E and R Department of Missionary Education, Denis Garthorne and Keartland (PTY) Ltd., Johannesburg and Berkeley Studio, United Church of Canada.

Girls in the first year of their "higher education" attend gym class on the roof of a school in Johannesburg.

The Class of 1958 at Currie Institute in Portuguese West Africa which is assisted by the American Board for Foreign Missions.

learning how to read and to write.

The Christian churches face a great opportunity in this hunger for knowledge in Africa. For it is to the churches that most of the people are turning in their search for learning. In very few African countries does a full-fledged public-school system exist. The European nations that control most of "black" Africa have been willing to spend varying amounts of money on "native" education, but they have not seen fit to staff fully and operate schools.

Logical Agencies

The Christian churches are the logical agencies to administer the schools since it was they who inaugurated education among the African people and have carried it forward with the help of government subsidies. In most parts of Africa, therefore, the education of the people lies in the hands of the church.

This higher education must therefore be provided by the church—for no one else has the experience or the willingness to do so. Governments will pay most of the bills but unless the church comes forward with the "know-how," the teachers and the dedication to the job, it will not be done at all.

As one example, the new secondary school at Chikore Mission Station in Southern Rhodesia is the only "native" school at that level in a very large area. If that school were not there, most of the students would be unable to receive a secondary education, for they could not afford to travel the long distance to the next school, which probably would be full anyway. But many cannot go on with their education because the Chikore school is too small. The demand for learning far exceeds the supply of teachers and physical equipment. It is quite literally true that in much of Africa if we do not teach no one will.

The church, however, can do more than simply provide an education, important as that is. Africa is becoming a fragmented land. The old tribal structure provided a real unity to man's life —a single, integrated world view. But with the breakdown of tribal life the integrating force has gone. The African sees various potent and conflicting forces at work in his world: power politics, modern capitalism, the pace and tension of urban life in great centers like Johannesburg, Salisbury and Léopoldville.

The African sees the selfless, disinterested service of some white men—and the greed and racial pride of others. He sees the dichotomy of conservative rural and radical urban societies, all influenced by the rise of a new African nationalism. But in this maze of forces the people in many cases see neither order nor meaning. Their old world view has crumbled and nothing has replaced it. So Africans hunger not simply for knowledge but for a meaning in life.

As the people flock to Christian institutions of higher education, the church can give them not only the knowledge they need but a sense of wholeness and unity of being in Christ. All the conflicting forces of the modern world fall more easily into their proper perspective with the realization that God is Lord of all history and is at work in history to gather his creation to himself in love.

Worshiping Community

Christ can indeed be the pilot for an Africa cut loose from its moorings and seeking direction in this storm. And, as children seek truth for their lives in the classroom, the Christian teacher can teach them the wholeness of life in Christ who is the truth.

If Christian higher education is to be the channel for God's love to the people of Africa, the schools cannot exist in isolation from the church. They must stand within the context of the worshiping community of Christ.

Christian higher education is vital in Africa today for another reason. The political and economic forces of Africa are searching for a new loyalty and integrating world view to replace the older tribal view. Africa looks to the new and young leaders who are beginning to come forward in various parts of the continent.

This leadership is found in various quarters. Labor union leaders have great influence in some industrial centers. The working man is beginning to realize

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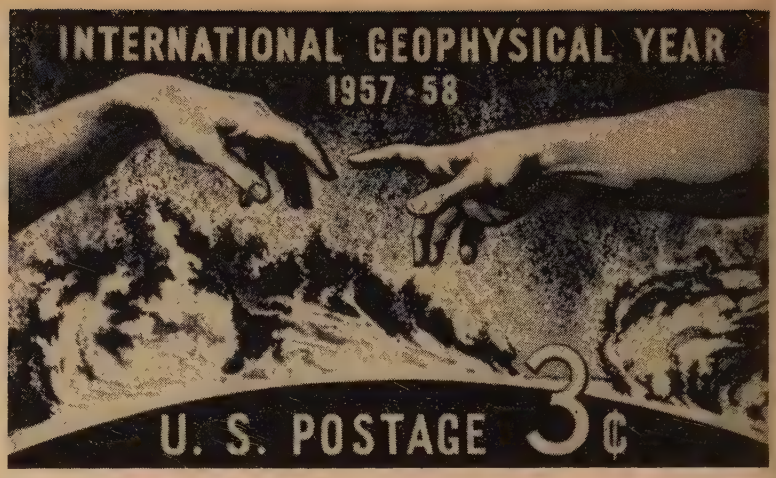
THEODORE C. BRAUN

New Stamps Make Use of Religious Themes



"The Creation of Adam" by Michelangelo was used on U.S. stamp.

It is significant that stamps with a religious design or honoring religious leaders and events have greatly increased in recent years. The number of 1958 stamps classified as "religious topicals" by collectors exceeded 150, establishing an all-time record. The number counted in 1956 was 131 and in 1957, about 125.

The commemorative stamp issued by the United States on May 31, 1958 to mark American participation in the International Geophysical Year *(see photo)* is typical of the trend toward inclusion of religious symbolism. This striking red and black three-cent stamp shows a photograph of a solar flare on the sun—one of the phenomena American scientists studied during the I.G.Y. —and across the face of the fiery disc two arms are seen. They are taken from a segment of Michelangelo's masterpiece "The Creation of Adam" in the Sistine Chapel in Rome, showing the hand of God about to touch that of Adam to give him life.

This is the second year that Australia has issued a religious Yuletide stamp.

According to Postmaster General Arthur E. Summerfield, the design symbolizes man's need for divine guidance in penetrating the awesome mysteries of outer space.

Australia issued a beautiful Christmas stamp in 1958 picturing the three Wise Men. The 1957 Christmas stamp, showing a child kneeling in prayer before the Star of Bethlehem, proved so popular that the Commonwealth will most likely issue an annual Yuletide stamp.

Greenland, which just started issuing its own postage stamps separately from those of Denmark, has honored Lutheran Bishop Hans Egede, the intrepid Norwegian missionary who in 1721 reestablished the contact Europe had lost with that frigid land four centuries before when the Vikings ceased their travels.

In Europe the only countries until recently that used religious designs or themes on stamps were Spain and Portugal and, of course, Vatican City. Increasingly in the last five years such nations as France, West Germany, Belgium, the Netherlands, Finland, Luxembourg, Austria and tiny Monaco have been using religious themes. West Berlin, for example, has just honored the famed Protestant theologian Dr. Friedrich D. E. Schleiermacher as one of the city's "great men." *(See* United Church Herald, *January 1, 1959.)* Meanwhile, Germany produced perhaps the most beautiful religious design of the year in honor of the annual Catholic Day observance. It showed "Christ over the atom."

Switzerland honored the 75th anniversary of the Salvation Army in Geneva; Finland, the 100th anniversary of the Finnish Missionary Society; Russia depicted the Catholic priest Copernicus, the great Polish astronomer (1473-1543). It was a propaganda gesture toward restive Poland, and the Kremlin may have forgotten that Msgr. Nikolaus Koppernigh (Copernicus) was canon of the Cathedral of Frauenburg in Prussian Poland from the roof of which he conducted his observations.

No discussion of religious stamps is complete without mentioning the inspiring stamps of Israel, many of which are based on Old Testament themes. *(See* United Church Herald, *January 1.)*

So many stamps with religious designs have appeared that an organization, the Collectors of Religion on Stamps Society, has been established to encourage the hobby. The organization includes in its membership Catholic priests, Protestant ministers and Jewish rabbis, as well as many laymen. Its headquarters are in Washington, D. C.

The photos and research for this article are by Religious News Service.

Lenten Meditation: I

IN A TIME OF CRISIS

BOYNTON MERRILL

"ART THOU he that should come? or look we for another?" This question came up to Jesus out of a dungeon. It came up, too, out of the heart of a good man who was not only in prison but whose career had come to a sudden stop.

The world, with its power to silence and to get rid of the men it does not want, had caught up with John the Baptist. King Herod, angered because John had ventured to rebuke his immorality, had thrown him into prison, and shortly after this question was carried to Jesus the fearless prophet was beheaded.

Shadowed Hope

But this question "Art thou he that should come? or look we for another?" came not only from a man who was in desperate danger himself; it came from one who was deeply troubled. A cause dearer to him than his own life seemed as surely doomed as was he. His bright hope that Jesus was indeed the long-awaited Messiah was shadowed by the fact that Jesus had not yet, in word or deed, begun to measure up to what John had dreamed he would say and do.

John knew that righteousness was a prerequisite for the coming of the kingdom of God. That was why his own fervent preaching in the Jordan Valley and in the deserts had been an insistent call for men to repent. In God's own good time the enemies of Israel would be destroyed as dry stubble is destroyed by fire in the fields. For this and for the reign of righteousness John looked and hoped, labored and prayed.

Then, with the advent of Jesus, John's hopes and labors and prayers quickened still more. Like all Israel, John was full of the conviction that when the kingdom began to appear, there would come first the Messiah, the Holy One. In Jesus, John was sure he saw this desired Messiah. "The kingdom of God is at hand," he proclaimed. There was no jealousy in John. There was only rejoicing.

And then suddenly John lay helpless in Herod's rocky fortress. He waited, eagerly hoping as each new day dawned to get some word that Jesus had at last done some startling, significant thing to make it plain to all that he was indeed the one who was to usher in the days so long awaited. But that word never came. Hence the question "Art thou he that should come?"

The answer which Jesus sent back to him was not a declaration that John needed to be patient, that the dream would surely come true. It was not a declaration that he was indeed the long-desired Holy One of Israel. It was rather a quiet word that seemed to say quite clearly that the day would not come, as John desired, with the advent of armies of angels, by the sudden overthrow of evil, or by the swift interposition of the arm of God into the affairs of men. Wrong was not going to be dethroned by some mighty purge engineered from heaven. "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

In effect, he was saying this: "Do not stumble in your faith, John." He seemed to be saying: "I have been sent, John, to preach the gospel of God's love. That love bids me to heal the brokenhearted, to preach deliverance to those who are held in the prisons of distrust and fear, of feeble faith and self-love. I am come that men may have life, life more abundant. I am come to seek and to save the lost. I am come to call sinners to repentance. I am come to be a light unto them that walk in darkness."

Sure Triumph

All these things, of course, Jesus did not say to John at this time but they are all implied in what he did say. He has been saying these things to impatient, hopeful men down all the centuries ever since. God's kingdom is to come, Jesus taught, by the faithful living, by the unwearying patience, by the loving, selfless deeds of those who believe that God's kingdom is indeed the kingdom of love and who, by incarnating love themselves and living in its power, bring nearer the sure triumph of that God who is love.

This question of John's has also been a question of the ages. Is Jesus, indeed and in truth, the revelation of God's will and of God's way? Did he come to show men how to live that the kingdom may indeed come? Or must we, like John, look for some foretold and fearful day of vengeance? Should we pray for another greater than Christ, who will show us a better way than the way he has showed?

For us who are Christian the answer is clear. He was the one foretold. He is the one who reveals to us the loving nature, the chosen way and the righteous will of God. He is "the Way" to God, and he is "the Truth" about God. His life is a clear demonstration of "the Life" God would have all men strive to live.

Now look at this troubled query of

(Continued on page 32)

Dr. Merrill is minister of First Congregational Church, Columbus, Ohio. This series of Lenten meditations, says Dr. Merrill, is "built around questions asked of, by or about Jesus."

The symbol is a combination of the cross and crown—the cross reminding us of Christ's death and the crown symbolizing life after death.

From stunt flyer to mistress of the

THERE SEEM to be two popular positions in respect to the role of the minister's wife that, somewhat oversimplified, may be summarized as follows:

1. The parson's wife is so closely associated with the work of the church her husband serves that she herself has what amounts to a contractual arrangement with the church and shares jointly in the compensation (grossly inadequate as it sometimes is) received for services rendered;

Contrary Position

2. The contrary position is based on the hypothesis that the minister's wife married a man and not an institution. Her basic and creative contribution, seen from this perspective, is to provide a haven of affection, companionship and understanding for her husband and their children.

And since almost one out of twelve of all whose names appear in *Who's Who* are sons and daughters of the manse, it seems that the minister's wife has much to contribute toward furnishing the nation with persons of character and talent. At the same time—living in an ever enlarging circle of friendly people—her home must be a place of gracious hospitality, open always to friends, members and committees of the parish. The parsonage, so envisaged, is one of the unique institutions of Protestantism and she who presides over it occupies an unusual position in the community.

One of the personable and dedicated young women who seems to combine successfully both roles in one—an obviously difficult and paradoxical task—is Mrs. George K. Dreher, wife of the minister of the newly organized Concord Congregational Church in suburban Wichita, Kansas.

Our first contact with Kay Dreher was in Mountain Home, Idaho about twelve years ago where George was serving two yoked churches—Mountain Home and Hammett. We were there to speak at a state conference meeting as the guest of Dr. Harry W. Johnson, then superintendent of the Intermountain Convention of Congregational churches. Since then, we have seen Kay at occasional state and national meetings where she has exercised an influence of singular significance and scope.

Kay—in explaining her interest in the church—says she always meant to teach religion in a small liberal arts college or work with students in the campus Christian movement. And she has the training and personality for it! She also could qualify as an airplane pilot, and actually helped pay her way through the University of Georgia by putting her plane through spins, loops and chandelles for whatever country fair or other group would pay $50 for the show.

Looking around at her brood of five children today, she confesses that flying is now out! "Things are up in the air enough without that!" she laughs.

It was just over a year ago that George and Kay left a lovely home and church in California to accept a call from the Kansas Congregational Christian Conference to organize a "high-potential" church on the outskirts of Wichita. This was to be a "home mission church"—supported initially by a subsidy provided by the Kansas Conference and the Board of Home Missions—for people moving into their newly-built homes and needing a church for the worship of God.

Pioneer Spirit

With her master's degree in Christian education from Union Theological Seminary in New York City and George's degree from Yale University Divinity School, Kay and her husband are working side by side building this new church in the Kansas "suburban spread," very much as their Congregational forebears did a century ago.

Some things haven't changed. There is the same need to manage somehow, the same pressures to find money to do the job and the same satisfactions in having the hearty backing of the church's forty-eight charter members who formed the new church on Palm Sunday just two years ago.

Today with Brenda 10, young George

Portrait of the Month

manse

8, Timothy 5, Elizabeth 3 and Martha May almost one year old, Kay's competent and delightful combination of mother and minister's wife is another welcome proof that the stamina and courage of the pioneers have by no means disappeared in this so-called "soft" generation.

If she had time to keep a diary, Kay's would read something like this: "Parsonage (above the church) needs spick-and-span treatment as the living room is used for women's meetings and other church organizations, many of them in the evening.

Manifold Duties

"Chief cook and bottle-washer is also secretary which means taking telephone calls for husband, who is either out calling on members and prospective members or in his office (the garage).

"House mother spends five days a week 'downstairs'—the sanctuary on Sundays and kindergarten during the week for the local school (until it can erect its own buildings). Teacher in the church school which meets Sunday mornings at 10 in the living room and kitchen."

Kay gets up at what she modestly calls "an early hour" to start breakfast for the family—especially on Sundays. There can be no leaving the dishes until later as the kitchen must be in apple-pie order for church school. She and the children attend the 9 A.M. service on Sundays downstairs. After that, the family scatters to its respective meeting places for church school until the second service at 11. Kay teaches the primary youngsters, then moves out to the garage to look after the nursery so that the babies' parents can attend that service with peace of mind.

All this time, the Concord Church building fund is growing and so is the community where it will stand. Each week brings new developments to Country Acres, which will be served by the church. A recreation area has been opened, a large shopping center only a few blocks from the church is almost completed and new homes are being started daily even farther north than where the church owns a building site.

Plans indicate that ground for the new sanctuary will be broken early this year. "Our people are convinced," says Kay, "that we should build soon, although there are problems to be solved. New arrivals in Country Acres are being called on. Nearly thirty homes have been built and purchased recently and the building still goes on. For the first time since we began our work here people will be living within a half-mile of where our new church will stand. Not only that but a new public school is also slated to be located near the church."

Behind each minister—who today has to be fund-raiser, diplomat and organizer, in addition to serving the members of his parish and preaching—stands his life companion, sharing her husband's ministry to people who, on the whole, are generous, thoughtful and appreciative. Whatever may be the definition of her status and her role, she is performing a most essential function. And as she correlates her efforts with those of the man whose life companion she is, she gains a particular reward—one that few women in any other profession or station can aspire to. For she and her husband are privileged as well as called to work side by side in the building of the commonwealth of God on earth.

Special Status

Let a parson's wife be herself, then, as Kay Dreher is, either a professional or a volunteer—or perhaps both. The main thing is that she be able to treasure her position and to exemplify it by what she is. In accepting her special status with the responsibilities and opportunities that it involves, Kay finds real self-fulfillment while also winning for herself the right to qualify among those committed people upon whom others look with affectionate admiration and regard:

Strength and dignity are her clothing;
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.

When photo of the Dreher family was taken by the *Wichita Eagle* young George was not present.

What Christians should know

This brief but informative "history" of the Jews is published in the interest of Brotherhood Week (February 15-22), an observance sponsored annually by the National Conference of Christians and Jews.

KARL H. BAEHR

HISTORY, both secular and religious, is frequently "patriotic" history. We highlight the good and forget the evil in our tradition. We deal kindly with our own nation or religion and somewhat more harshly—often unjustly—with other peoples and religions.

Historic Setting

If we are to conquer our prejudices and learn to live together as brothers—as sons of one God—it is imperative that we see ourselves and others in a more realistic and just historic setting. As Christians we need to do some deep introspecting—some probing for the roots of present misunderstandings and prejudices. Only then will we be free to build bridges of understanding and, in the spirit of love that characterizes basic Christianity, give generously of ourselves to help all peoples. As we know, Jesus reminded his hearers, and us, that not everyone who calls ". . . 'Lord, Lord,' shall enter the kingdom of heaven." He challenged us to love one another even as he loved us and as God loves all.

One area among others that we need especially to probe earnestly is our relationship with our Jewish neighbors. Suspicion, prejudice and even hatred all too frequently plague us. The "why" is not understood. Professional hate mongers exploit the unwary. And tragically, Christianity, under their evil touch, becomes transformed into an "anti" force instead of a healing and reconciling instrument for righteousness.

Let us first take a look at the Jews of the Old Testament days. Judaism as a religion was strongly founded and earnestly discussed and lived. Even such monumental tragedies as the Assyrian captivity in 722 B.C. and the Babylonian captivity in 586 B.C. did not destroy the Hebrew faith. Some Jews were shattered by the experience and in their despair declared that Jehovah was not a strong God—that Ashur, god of Assyria, should be worshiped instead. But the prophets had the moral, ethical and spiritual insight to universalize Jehovah and to declare that Assyria was but the rod of Jehovah's anger and that Assyria too would see a day of judgment for its unrighteousness. Nor did Babylon destroy the faith, for the Hebrews deepened their religious insights and wrote many of the books of the Bible "by the waters of Babylon."

Had the Jews been less tenacious in their faith there would never have been a Christianity. The Hellenists under Antiochus IV (Epiphanes) in 166 B.C.—and not the Maccabees—might have been successful. Or Rome might have crushed not only the Kingdom of Judea but the faith of Judaism as well. Jesus was possible only within such a strong ethical, moral and prophetic religious tradition.

During the first century of the modern era the Romans thought of Judaism and Christianity as sister religions—as indeed they were and are. Both refused to worship the Roman Emperor, purchase food sacrificed to idols or in other ways participate in the heathen cults of the day.

The Christians during this early day were more aggressive than the Jews and were therefore marked for more severe persecution. Vicious stories circulated. According to one such story, the Christians always sought out and murdered the most beautiful Roman baby that could be found so that its blood could be used in their communion service! The purpose of these stories was to evoke the prejudice and hate necessary to get mobs to seek out the hiding or worshiping centers of the Christians. Men, women and children were put to the sword.

Exactly the same story was told against the Jews in medieval Europe. Only this time the Passover and a Christian baby were featured. The last time that story was told against Jews was in Poland in 1945 after World War II and once again Jews were persecuted.

Familiar Elements

Persecution stopped for the Christians when Constantine made Christianity a tolerated faith in the Roman Empire. When Christianity did become the state religion, all other faiths were outlawed. The heathen cults gave in easily. The devotees of the mystery cults sought familiar elements in the new faith and found it in Mary, the mother of Jesus. For them she became the mother goddess. Only the Jews were obstinate and refused to become converts to Christianity.

To the medieval theologian this refusal was proof of the depravity of the Jews—of their deliberate rejection of the Messiah. This persistence in adhering to their faith marked them, in this credulous age, as "agents of the devil." Christians, it was believed, had to be protected against the wiles of the devil. Two devices were used to "protect the faithful"—the ghetto and Inquisition.

The walls of the ghetto served to isolate the accursed from the faithful. Contact between Jews and Christians was limited to casual and business relation-

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Dr. Baehr, a CC clergyman, is the executive director of the American Christian Palestine Committee. Photo by Wide World.

about the Jews

Obelisk erected in 1952 memoralizes Jews exterminated in Bergen-Belsen.

ships. This presumably insured the Christian community against the loss of any of its souls to the Jewish community. Such loss, if and when it occurred, was considered to be worse than murder. If a Christian was murdered, his soul could still win eternal salvation. But the person whose soul was captured by "agents of the devil" was forever lost. In this medieval day the presence of Jews, therefore, was considered much more dangerous than the presence of thieves and murderers.

Ghetto Walls

Upon this primitive theological concept the ghetto walls were erected. Jews were to be in by 6:00 P.M. or face the bitter consequences. Young people were not permitted to marry until older Jews died. In Palestine the Jews had been among the best agriculturalists but in medieval Europe they could not own land. Therefore, they were forced into the trading, shopkeeping and money-lending occupations which interestingly enough became the forerunners of our modern business and industrial society. As money lenders they accepted interest, a practice forbidden by the church at that time. A large percentage of the money earned was confiscated by frequent raids into the ghetto. In order to live, it became as important for a Jew to have money as it was for a Gentile to have air. Life could be sustained by buying off the raiders.

The second institution which grew out of the refusal of the Jews to surrender and pass out of existence when Christianity became the state religion was the Inquisition. This institution of terror operated not against the Jews alone but against all heretical groups such as the Albigenses, Waldenses and the Hussites —pre-Reformation Protestant groups. The Inquisition, like the ghetto, was based on the point of view that faithful Christians must be protected from "agents of the devil." It was believed that the most effective way to defeat the devil was to destroy those who were supposedly subservient to him.

Jews, thus, were easily victimized. They had no civil rights. They were not considered citizens of the state in which they resided. They were unwelcome guests. As convenient scapegoats they were also blamed for every catastrophe including the Black Death epidemic of the thirteenth century.

The period of the Crusades introduced another tragic era for the Jews of Europe and the Middle East. The Crusaders in their zeal to wrest the Holy Land from the "infidel" Turks could not wait until they got to Palestine to blunt their swords on the skulls of the Turks. En route they pillaged and destroyed entire Jewish communities. When these self-proclaimed "saviors of Christianity" reached Palestine the Jewish communities of Galilee were among the chief and most vulnerable victims. Actually a thriving Jewish population was almost wiped out. We would call it genocide today. Is there any wonder that Jews came to think of Christianity as something other than fulfillment of divine prophecy?

Hitler, in his mad search for power and a monolithic society, made the Jews the scapegoats of every social, economic and political problem. Once again the Jew was called the "servant of the devil" although not in the theological sense. Jews were blamed for the defeat of Germany in World War I, for the depression and for almost everything else. And so, Hitler reasoned, destroy the Jews and the result will be the good society. The barbarism he unleashed wiped out six million Jews and almost destroyed European civilization, but it also contributed to the liquidation of Hitler and his henchmen as well. How, we say today, could anyone believe that good could flow from so monstrous an evil? Yet the synagogue bombers of our day and the dozens of anti-Jewish groups that carry on their mission of hate stand in the Hitler tradition.

New Nation

Despairing of all hope of survival in a Christian environment and to escape rampant anti-Semitism in Europe and Russia, the Jews began, some seventy-five years ago, to move down to the depopulated waste places of Palestine. Their goals were to redeem a land and save a people. The deserts and the swamps responded to their efforts and Palestine came to life again. During and after the Hitler era the drift to Palestine became a flood.

Since 1948 when Israel became a nation under the auspices of the United Nations, over 950,000 refugees have gone there in search of freedom and opportunity. Shattered personalities, all but destroyed by the hate and horror of Nazism, have been nursed back to normality by care and love. If anyone has lost his faith in the power of love to redeem human personality, let him go to Israel and see what love hath wrought.

To be sure, manifold unresolved problems abound, but of one thing we may be certain—prejudice and hatred will solve none of them. There are vestiges of prejudice in all of us but we can understand our attitudes better if we know how they began.

A United Church Representative in Washington

HENRY C. KOCH

NOT MANY READERS of *United Church Herald* may know about the Washington, D. C. office of the National Council of Churches. Even those who do are not likely to appreciate the scope and the volume of activity for which that office is responsible.

Significant Office

One of the most frequent questions put to local ministers by visitors to our city is how the churches, nationally and locally, relate themselves to the activities of government both on Capitol Hill and in the State Department. The answer to that question is found at one of the busiest and most significant church offices in the country. May we presume to ask some pertinent questions on your behalf and make an attempt to answer them?

1. What representation do the Protestant churches have in Washington?

Several of the denominations including the Lutheran Church—Missouri Synod, the National Lutheran Council, the Baptist Joint Committee on Public Affairs and the United Presbyterian Church in the U.S.A. have offices in Washington with one staff executive each. The Friends Committee on Legislation maintains a staff of some three or four and is the only religious body to hold a license to lobby.

Other denominations working together through the National Council of Churches utilize its Washington office to maintain continuing representation here. The Washington office is accountable to the General Board of the National Council and takes its directives from that body, but it also has a Washington office committee composed of denominational representatives.

2. What is the purpose of the Washington office?

The purpose of the office is set forth in an action taken by the General Board of the National Council authorizing the establishment of the Washington office: "To serve the National Council and its member churches in the following ways:

A. "By giving prompt and authoritative notice regarding pending legislation and governmental directives and other developments in the national capital affecting the functioning of the churches and their agencies, and by securing official interpretations of legislative and administrative acts when required by the National Council.

Governmental Channels

B. "By indicating proper channels for contacts in Washington and furnishing facilities for effecting such contacts when desired by the various units of the National Council or by the member churches. The Washington office as such is not to engage in efforts to influence legislation.

C. "By rendering such service as is possible to the various divisions and other units of the National Council and its member churches and coordinating all activities in relation to governmental agencies carried on by representatives of the National Council in Washington."

Space does not permit me to elaborate on the almost endless possibilities for service open to churches in the above statement of purpose or on the competence required of its staff to give proper implementation to these purposes. The following questions and answers illustrate what I mean.

3. What is the task of the Washing-

Dr. Koch is minister of the Concordia Lutheran Evangelical Church in Washington, D. C. He is chairman of the Council for Christian Social Action of the United Church of Christ and president of the Council of Churches of the National Capital Area. Photo by Charles Phelps Cushing.

ton office in the light of this statement of purpose?

One of its first tasks is to coordinate Protestant efforts, particularly those of the churches belonging to the National Council. It is obvious how extremely important it is that any effort on the part of denominations to bring a Christian witness to pending legislation be carefully coordinated to achieve effective presentation.

Complex Issues

Dr. Fred S. Buschmeyer, director of the Washington office and an associate secretary of the National Council, is first of all responsible for over-all conception of the task and for planning of its services. The wide range of governmental activity and the complex nature of the issues in which the church has a vital concern require an intelligent and serious application of time and energy.

Dr. Buschmeyer, a Congregational Christian clergyman, is also responsible for the coordination of the concerns of executives of the denominations, of the National Council, of the governmental departments and nongovernmental organizations. This involves liaison responsibilities between executives of the above groups. It includes setting up seminars for denominational leaders and arranging the annual Churchmen's Washington Seminar, which is sponsored jointly by seventeen denominational agencies. And it involves representing the National Council—and thus its cooperating denominations—at public meetings, government functions, foreign policy and many other forums and interfaith gatherings.

Dr. James A. Hamilton, a political scientist and church leader active in the Methodist Church where he held an important position before coming to the Washington office, gives constant personal counsel at points of specific concern to denominations and divisions or departments of the National Council. This calls for continual research in governmental activity and contact with government personnel.

Nadine Blair, editor of *Memo*, an information bulletin available from the Washington office for only $1.00 a year, reports the results of research on legislative issues of interest to the churches. Some thirty issues facing the new Congress have been selected as being of special interest to the churches.

4. Is staff adequate?

To this the answer is No in view of the complexity and importance of government activities in Washington. To the churches they represent unlimited possibilities for a Christian witness in this crucial period of our leadership of the free world. We would betray our obligation to God and country if at this time we failed to make the witness of Protestantism a united witness.

To explore every possibility of meeting this situation, a subcommittee of the Washington committee has been studying the possibility of increasing staff and services through the coordination of denominational personnel. The plan proposes that each denomination seriously consider placing a staff member in Washington who would represent the denomination on the Washington office staff. He would also represent the denomination at national functions and would interpret to his denomination issues of special interest to it.

As a member of the Washington staff the denominational representative would also accept assignments to serve the interests of all participating organizations. To give breadth to staff coverage the denominations would select a staff person trained in the specific areas needing to be covered, in coordination with all other staff assignments.

There is certainly no question about the significant witness that could be made by such a staff member representing the United Church of Christ in Washington! The E and R Commission on Christian Social Action has requested that its allotment be increased by $15,000 so that, with a similar allocation from the C C Council for Social Action, a staff member can be employed to represent our fellowship in the nation's capital.

Sensitive Concern

It seems appropriate in closing to quote from a recent report made by Dr. Buschmeyer to the Washington committee: "The first proper concern of churches and church people in matters of Federal legislation is that all proposed legislation be considered, rejected or enacted with 'religious,' or reverent, carefulness; with an intelligent and sensitive concern for the general moral and spiritual welfare of the American people; and with a reverent, humble and courageous recognition of the moral and spiritual factors involved in our relationships with other governments in the world, under God."

Special Memo*—Religious Affiliations—86th Congress

Congregational Christians

SENATORS

Bridges, Styles (N.H.)
Cotton, Norris (N.H.)
Frear, J. Allen, Jr. (Del.)
Humphrey, Hubert H. (Minn.)
Martin, Thomas E. (Iowa)
Morse, Wayne (Ore.)
Prouty, Winston L. (Vt.)

REPRESENTATIVES

Baumhart, A. D., Jr. (Ohio)
Bentley, Alvin M. (Mich.)
Berry, E. Y. (S.D.)
Chiperfield, Robert B. (Ill.)
Doyle, Clyde (Calif.)
Fenton, Ivor D. (Pa.)
Hiestand, Edgar W. (Calif.)
Jackson, Donald L. (Calif.)
Johansen, August E. (Mich.)
Johnson, Byron L. (Colo.)
Judd, Walter H. (Minn.)
Osmers, Frank C., Jr. (N.J.)
Porter, Charles O. (Ore.)
Rees, Edward H. (Kan.)
Younger, J. Arthur (Calif.)

E and R

SENATORS

REPRESENTATIVES

Garmatz, Edward A. (Md.)
Saylor, John P. (Pa.)

Total Congregationalists

SENATORS	7
REPRESENTATIVES	15

E and R

SENATORS	0
REPRESENTATIVES	2

*Washington Office, National Council of Churches

UNITED CHURCH WOMEN TO OBSERVE....

LENTEN QUIET HOUR

FLORENCE BURGER

DOWN A MOUNTAIN pass in Germany a road winds between two tall cliffs. Coming through the pass for the first time, a stranger was startled when he came face to face with a sculpture of Christ on the cross, which had been chiseled out of the stone. Underneath the cross was the accusation: "Sinner, behold thy work."

Relating this experience, the traveler told of his reaction—feelings of penitence and of joy. Penitence because he realized as never before that he, too, was a part of the mob that had cried, "Crucify him! Crucify him!" Joy, for he knew that Christ on the cross was a revelation of God's infinite mercy and love—a love as eternal as those granite cliffs. And there at the foot of that cross he knew he must re-examine his relationship to God.

The Christian church is again entering the season of Lent, when thoughtful Christians center their attention on the Savior as he endured the cross. But unless we really have a face-to-face encounter with the Christ, we shall miss much of the meaning of Lent. It is only then that we can open the door of our lives to an honest inspection and see ourselves as we are seen by him. Recognizing our weaknesses and inadequacies, we are then able to reach out in our littleness, to absorb something of his greatness, to go forward to a deeper commitment to Christ and to seek ways of serving him.

So died this son of man and Son of God.
And a great darkness fell upon the earth—
God's love eclipsed by man's perverted will.
The shadow of that day still clouds the world,
And shall, until, of his own heart's desire,
Man turns to God and seeks to do his will.

John Oxenham

With the coming of the Lenten season, Evangelical and Reformed churchwomen will observe the Lenten Quiet Hour, one of the three special services of the Women's Guild. Mrs. Paul Strauch of Philadelphia has prepared the 1959 Lenten Quiet Hour service for Maundy Thursday, using the theme "Behold the Man." She has woven together passages of scripture, readings and periods of meditation to give us a vivid portrayal of Christ. The service has a two-fold challenge—calling us to repentance and renewed commitment to our Lord.

Included in the service is this very timely incident:

"Let us therefore consider a certain woman, a fellow citizen of ours. . . . Her name is Mrs. Isaiah Nixon. She is a Negro and she lives in Georgia. . . . Here is Mrs. Nixon's story:

" 'Isaiah Nixon was my husband. He was a good husband. It was on September the 8th he got shot, on votin' day. Isaiah went to the poll. He voted and after he got through he came on back to the house . . . listened to the radio. He played with the baby . . . he had his supper.

" 'And I went out on the porch and I saw a car coming, and the car drove up and they asked was he at home, and I told them yes, and they asked him had he saw Evan Johnson, and he told them no, sir, he never saw him that day, and he said, "Well, step down a minute," and he went to the fence where he was, and he throwed the gun—the pistol—on him. . . . And they just shot him down. . . .

" 'I don't know why they'd shoot him, no less'n it was 'cause he voted. 'Cause he had a right to vote. He hadn't done anything to them. . . .

" 'I sit and think of him when night come.

" 'I have six children. . . . I needs help with them.

" 'I wish I could explain just why and know just why we have such a hard time in this part of the country.' "*

A strange message for a Lenten service? And yet does not a generation that is guilty of loving the world and serving self instead of God and fellowmen, that has clung to its hates and its prejudices need to be reminded that in every rejection of his way today we keep alive the agony of his cross, and that our sins are part of the burden he bears to "reconcile the world to himself"?

As we behold the man on the cross, we are helped to understand the deeper, forgiving love of our Heavenly Father. And once we are aware of God's great legacy of love, we are called to repentance and to renewed commitment to him who "comes to us as one unknown, without a name, as of old by the lakeside he came to those men who knew him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the suffering which they shall pass through in his fellowship and, as an ineffable mystery, they shall learn in their own experience who he is."

Copies of the Lenten Quiet Hour service are available from the Women's Guild, 2969 West 25th Street, Cleveland 13, Ohio, at 5 cents each; twenty-five for 75 cents; fifty for $1.00.

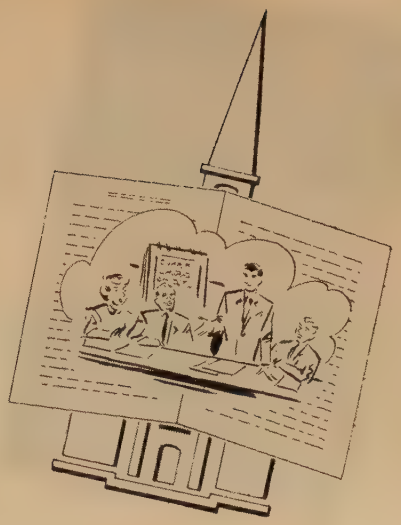
Florence (Mrs. Martin) Burger, an E and R laywoman of Jamestown, Mo., is chairman of the Spiritual Life Department of the E and R Women's Guild.

*From *Behold the Man*, Meditations on the Meaning of the Cross, published by National Student Council of the YMCA and YWCA.

WORLD DAY OF PRAYER, FRIDAY, FEBRUARY 13

Join the church women of your community—and Christian women around the world—in a service of prayer and make your special offering for Christian interdenominational missions at home and abroad.

There are no bargains in Christianity



DAVID H. SANDSTROM

THERE are no bargains in Christianity. In the first place, our faith is not for sale at any price—it is a free gift of God. Secondly, the price at which we live out our faith is never at a discount. This is true for churches as well as individuals.

Cooperative Program

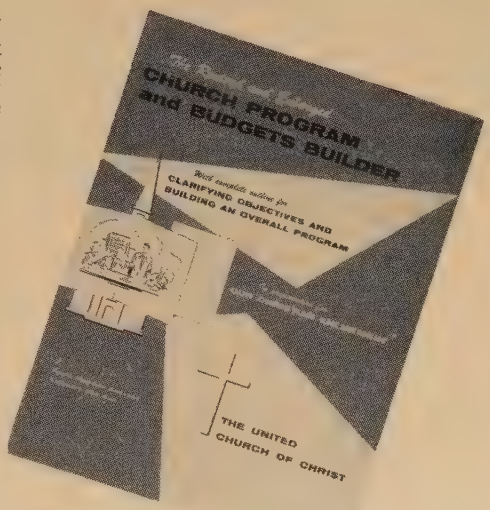
A church cannot forward its mission by abeyance to the established order either inside or outside its walls. Nor does the church advance by short cuts of magic formulas, crash programs, clever publicity or smart promotional schemes.

The church is called upon to give its full measure of devotion. It must go the whole way, from seedtime to harvest. Only then will God give the increase.

From seedtime to harvest—every vital church program is rooted in great beliefs, intimately and continuously nourished in the exchange of several men's thoughts and prayers. Before a church comes under the marching orders of its Lord it gathers conviction and compassion out of quiet hours spent in quest of the deep meaning of Christ and his church.

If there is to be a harvest from the work of the church, or even for it in terms of dollar support, church leaders must engage in a far vision as well as in a near look.

To build a strategy into all sectors of its mission, the church must begin its planning early in the calendar year. With the help of the Program and Budgets Committee, the entire church is involved in studying objectives, appraising programs and planning advances for the coming year.



Several planning helps have been prepared for Congregational Christian and Evangelical and Reformed churches. The *Church Program and Budgets Builder,* distributed again this year through the Christian Enlistment (in former years known as Every Member Canvass and Kingdom Roll Call) Kit, has already had a wide and appreciative use. This forty-four-page booklet is a guide for church leaders in building a program that will attract the support—both in terms of personal service and money—of the members of the parish.

A new filmstrip, entitled "Building Your Church," outlines procedures for evaluating and developing a church's program, giving special attention to the all-church planning conference as a crucial stage in the process. This filmstrip with recording is now available to Evangelical and Reformed churches from the Department of United Promotion located at 1505 Race Street, Philadelphia 2, Pa. and to members of Congregational Christian churches from the Missions Council whose address is 287 Fourth Avenue, New York 10, N. Y.

Supplementary Material

An excellent statement of "The Mission of the Church," prepared by the Coordinating Committee of the Ohio Conference of Congregational Christian churches, is being circulated to all churches of the two communions. Moreover, a series of articles covering the areas of life and work treated in the *Church Program and Budgets Builder* is appearing in *United Church Herald* in successive issues this winter and spring.

These supplementary materials to the basic guide prepared last year give full encouragement to a Christ-minded, mission-bent, person-centered church—whose doors open upon the whole world.

When a full measure of time, study and devotion is given to a plan of progress, which in turn is placed before the congregation, something significant will happen. This is promotion—with a difference.

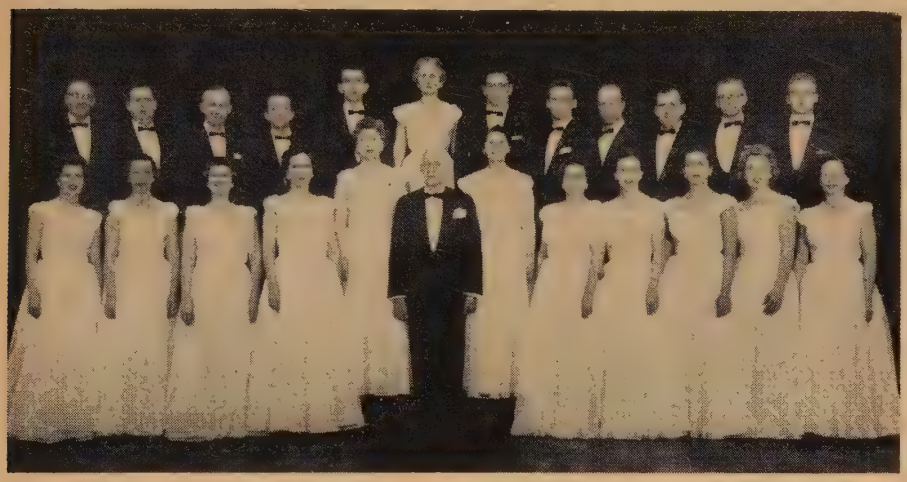
Mr. Sandstrom is associate minister and administrative secretary of the CC Missions Council.

This is the second in a series of articles dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

NEWS

WITHIN THE UNITED

UCC MISSIONARY ON AFRICA CHOIR TOUR



A UNITED CHURCH OF CHRIST missionary home on furlough has joined the Westminster Singers group which left New York on January 17 for an extensive tour of Africa. She is Tordis M. Petersen of Princeton, N. J., who was commissioned by the E and R Board of International Missions for service in Japan after graduating from the Westminster Choir College in Princeton in 1953.

The tour, which will take the singers to some fifty cities in twenty countries—including all those where the United Church has missionaries—is part of the President's Special International Program for Cultural Presentations sponsored through the State Department. The choir *(see photo)* is composed of graduates of Westminster Choir College, founded by Dr. John Finley Williamson *(center)*. During their trip the group will have numerous opportunities to hear and record African music.

During her five years in Japan, Miss Petersen carried on evangelism through music in the industrial district of Osaka where she organized several workers' choral groups. She also trained fifteen young people to lead choruses. Miss Petersen will return to Japan next September to resume her mission service.

PORTLAND CHURCH DEDICATES NEW HYMNALS

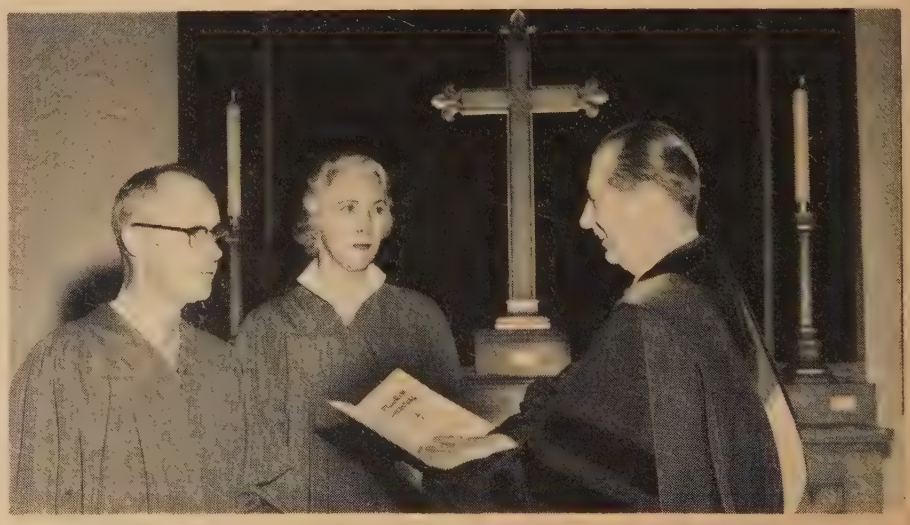
MANY congregations of the United Church of Christ across the country will soon be holding dedication services for the new *Pilgrim Hymnal*, the first new hymnal to be published for the Congregational Christian fellowship in over a quarter of a century.

State Street Congregational Church in Portland, Maine, the first church to place an order for the new hymnals, held its dedication service recently with the Rev. Dr. James W. Lenhart officiating. As chairman of the special committee which compiled the *Pilgrim Hymnal*, Dr. Lenhart was particularly happy to introduce it to the members of his own church and choirs. He was assisted in the service by the Rev. Richard H. Barnett, State Street Church's assistant minister.

A combined senior-junior choir of about seventy-five voices sang selections from the new book. The climax of the ceremony was the presentation by Dr. Lenhart of one of the first bound copies to the church's minister of music, Russell C. Gray.

"It was a temptation to make the most of the book's wide range of new hymns, such as those by the Rev. Curtis Beach, minister of the Neighborhood Church in Pasadena, Calif., but we knew our members would want to sing the old tunes that have become an integral part of our church's life," Dr. Lenhart commented. Many nations, traditions and cultures are represented among the 456 hymns that range in time from the *Genevan Psalter* to the present day.

Photo *(below)* shows Dr. Lenhart presenting a copy of the new hymnal to Mr. Gray, the minister of music, and to Mrs. Richard H. Pew who represented the choir.



LAYMEN TO HOLD SCHOOL OF THEOLOGY

INVITATIONS have gone out to 300 laymen and women in the United Church of Christ to enroll for the Lay School of Theology to be held on the campus of Lancaster Theological Seminary, Lancaster, Pa. *(see photo)* next summer. It is hoped that out of that number, along with other interested persons, at least fifty will find it possible to spend the week of June 7 to 13 on the seminary campus in serious and concentrated study of the meaning of the Christian life and of the role of the layman in the work of the church.

One of the first projects of its kind in the country, the Lay School of Theology grew out of the recognition that many men and women in the churches "are both capable and desirous of exploring the Christian life and thought more deeply than is customary in the congregations to which they belong," according to the Rev. Dr. J. Kenneth Kohler of St. Louis, executive secretary of the E and R Churchmen's Brotherhood.

The four lay agencies of the United Church of Christ—the CC Women's Fellowship, the E and R Women's Guild, the CC Laymen's Fellowship and the E and R Churchmen's Brotherhood—are cooperating with Lancaster Seminary in sponsoring the school.

It is the hope of the sponsoring agencies that the "student body" will be representative of both traditions in the United Church of Christ, of various geographical areas and both sexes. The school's aim is also to help the United Church find new and better ways of involving lay members more deeply in an effective Christian witness.

The daily schedule will include three class periods of an hour and a half each and a worship service in the seminary chapel. In addition, there will be time for individual study in the seminary library and for formal and informal conferences with instructors and with other students.

Three series of lectures are to be offered:

1. *Studies in Pauline Thought,* a general introduction to the Christ-centered character of Paul's thought; an examination of his *Letter to the Galatians* to ascertain its central message of justification by faith, not by law; and a consideration of the relation of this emphasis to Paul's ethical thought. Dr. Paul J. Achtemeier, assistant professor of New Testament at Lancaster Seminary, will teach the course.

2. *Christ, His Church and Our Ministry.* This course, to be offered by Dr. Bela Vassady, professor of systematic theology at Lancaster Seminary, is described as follows in the announcement:

"Christ, the God-man. His answer to man's five-fold quest as well as his five-fold demand. The Servant-Lord and his servant-people which is the church.

"The nature of the church viewed in a bifocal perspective: the universal church and the local congregation. The church as a fellowship of forgiven and forgiving sinners and as a 'mighty army marching as to war.'

"The individual Christian and his three-fold ministry: prophetic, redemptive, communal. The doctrine of the priesthood of all believers as a theological principle, an ecumenical responsibility and an evangelistic opportunity."

3. *Laymen as Counselors,* an orientation for those attempting to help people in trouble or seeking guidance, with a consideration of psychological, social and spiritual factors. There will be discussions of human problems and human responses and of the principles that must guide the counselor in his effort to help other people. This course will be offered by Dr. Burdett Harrison McNeel, chief of the mental health division of the Ontario Department of Health, Toronto, Canada.

Dr. Lee J. Gable, professor of Christian education at Lancaster Seminary *(see photo),* is serving as dean of the school. Visiting speakers will include Dr. James E. Wagner, co-president of the United Church of Christ.

The school will use the facilities of Lancaster Seminary. Lancaster is sixty-five miles west of Philadelphia and is conveniently located for most modes of travel.

The cost of the session will be $35 plus travel, distributed as follows: registration, $5; tuition, $10; room and board, $20. Requests for information and registration applications should be sent to the dean in care of Lancaster Theological Seminary, Lancaster, Pa.

Bachrach

Continued on next page

MISSIONARY HONORED BY EMPEROR

THE Fifth Order of the Sacred Treasure of Japan has been awarded to Dr. Clarence S. Gillett *(see photo)*, a missionary of the American Board of Commissioners for Foreign Missions.

The medal, presented on behalf of Emperor Hirohito, commends Dr. Gillett for his thirty years of service to the people of Japan. He is principal of the Shinonome School for Girls in Matsuyama. Governor Sadatake Hisamatsu of Ehime Prefecture presented the decoration on behalf of the Emperor. A few weeks earlier the American Board missionary was honored by the governor with a commendation for "meritorious service in the cause of better women's education."

Arriving in Japan in 1921, Dr. Gillett was active in relief work following the Great Kanto earthquake and fire in 1923. He and his wife did evangelistic, young people's and educational work in Sendai until 1935 when he was elected to the faculty of Doshisha University in Kyoto. From 1941 to 1946 Dr. Gillett worked with Japanese evacuees in the United States and in 1947 was appointed by the American Board to reopen its mission work in the Marshall and Caroline Islands.

When the Gilletts returned to Japan in 1949 they found that the Shinonome School had been completely destroyed by American bombers in July 1945. With American relief funds the Gilletts helped rebuild the school. Today Shinonome has more than 1,000 students and forty-five teachers, making it one of the leading Christian schools in Japan.

MILWAUKEE CHURCHES EXPAND MINISTRY THROUGH UNION

WHEN FAITH UNITED Church of Christ (E and R) of Milwaukee, Wis. dedicated its new $600,000 building recently *(see photo)*, it gave dramatic evidence of the fact that two older congregations can successfully pool their resources to do together what neither would be able to do alone.

Grace Church with 831 members and Trinity Church with 785 members had both outgrown their buildings. The two churches are located in the inner city and many of their members had moved to outlying areas. Both congregations recognized that they had many obligations—to their old neighborhoods as well as to their members farther out—which surpassed their individual capacities.

Accordingly, they decided to join forces and build a new church in the neighborhood where most of their members live and, at the same time, to continue to minister to the old neighborhood. The old Grace Church building was sold, but an active program is maintained at Trinity.

Dr. Ruben H. Huenemann, formerly of Grace Church, and the Rev. Alfred W. Klumb, formerly of Trinity, are serving as co-pastors of Faith Church. Services are being held every Sunday in both locations with the co-pastors alternating in the preaching. The assistant pastor has charge of Christian education at the Faith Chapel.

Experience is proving that by uniting the two congregations and by sharing their ministry jointly, Faith Church is able to support a fuller program, both for the city's residential fringe area as well as for the older, inner-city neighborhood where the need continues to be great.

Furthermore, the congregation now numbering some 1,600 baptized members can support full-time office assistance and a competent director of music. It has a wealth of volunteer leadership which previously had not responded to the need. Some ninety couples, for example, are working through the "undershepherd program" to make visits on members in order to keep them better informed and more closely united with the congregation.

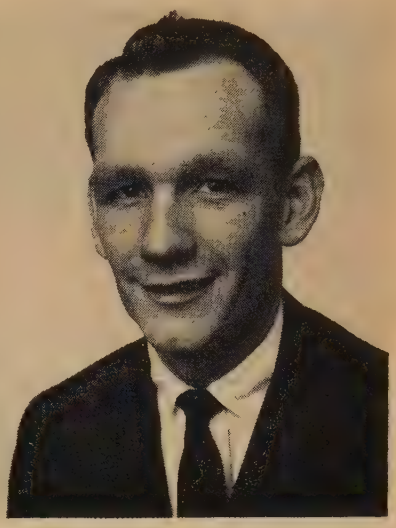
Principal speakers at the several dedication services for the new building were Dr. Purd E. Deitz, executive secretary of the Board of National Missions; Dr. Paul C. Kehle, president of South Wisconsin Synod; Dr. Robert C. Stanger, president of Elmhurst College; Dr. Louis H. Gunnemann, dean of Mission House Seminary; and Harold E. Vincent, superintendent of schools, Milwaukee.

E AND R COMMISSION ON MINISTRY ADDS STAFF MEMBER

THE REV. Bruce G. Kriete *(see photo)*, pastor of the Prospect (Ohio) Charge, has been appointed assistant secretary of the Commission on Church and Ministry of the Evangelical and Reformed Church. Mr. Kriete's primary responsibility will be the recruitment of additional persons for the ministry and other full-time church vocations. In this position he will be associated with the Rev. Dr. Harold H. Wilke who is executive secretary of the commission.

Recruitment and life enlistment activities are among the principal assignments given the Commission on Church and Ministry since its inception at the Tiffin General Synod in 1953. Other responsibilities include the administration of student loans, totaling approximately $65,000 annually; in-service training for over 400 pastors in refresher courses, pastors' schools and the like; ministering to E and R chaplains serving in the armed forces or in hospitals and other institutions; and in general fostering better relationships between pastors and people. The commission is also concerned with problems in respect to the relation of religion and health—a subject of increasing importance to our churches.

A native of Louisville, Ky., Mr. Kriete graduated from Heidelberg College in Tiffin, Ohio and from Eden Theological Seminary, Webster Groves, Mo. He has been pastor of Zion Church in Prospect and Emmanuel Church near Green Camp, Ohio since 1956. He will take over his new duties on April 1 with offices at 2969 West 25th St., Cleveland 13, Ohio.



MERCHANT MARINE CHAPLAIN RETIRES

AFTER thirteen years of service at the Merchant Marine Academy in Kings Point, N. Y., Chaplain Ralph O. Harpole, a CC clergyman, has resigned to retire. His entire life has been devoted to the pastoral ministry both in parish churches and in the service of his country.

Chaplain Harpole served in the Army during World War I and remained in Europe in the Army of Occupation. During this period he met and married Helene Barilett of France. After being discharged he entered Yale University Divinity School where he earned a B.D. and a Ph.D.

He taught for a time before going to the Park Place Congregational Church of Pawtucket, R. I. where he served until 1943 when he again entered his country's service. Appointed chaplain of the U. S. Maritime Service School at Sheepshead Bay, N. Y., he was the spiritual mentor of tens of thousands of men who carried supplies to the war-torn countries of the world. In 1946 he became chaplain at the Merchant Marine Academy.

Attending the farewell dinner honoring Chaplain Harpole *(see photo)* were standing: Lieut. Comdr. Luis E. Benjarano and Lieut. Comdr. Oscar D'Esopo. Seated: Mrs. Harpole, Chaplain Harpole and Congressman Steven B. Derounian of New York.

The Rev. John T. McKenna, Catholic chaplain at the academy, paid tribute to his colleague in these words: "In my sixteen years as a chaplain I have never met a more dedicated chaplain of any faith who was more sincere in his work or who gave more of himself to that work day and night. I have never met one who quietly and while not intending to do so has nevertheless taught me many lessons in patience and humility."

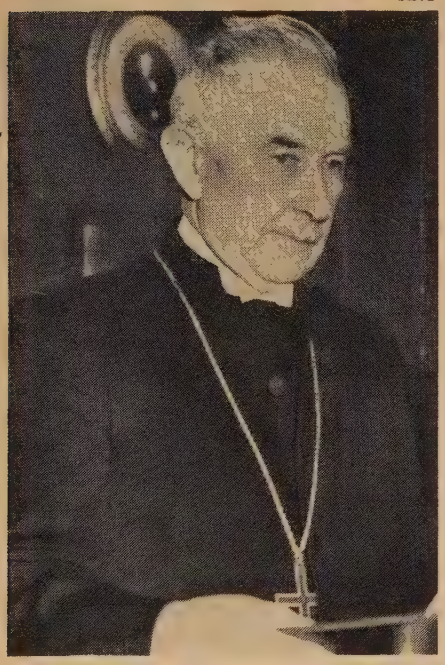
Chaplain and Mrs. Harpole are now on their way to India where they will visit their daughter and her husband who are teaching there. In recognition of his distinguished career, his former church in Pawtucket, R. I. appointed him minister emeritus.

Russell T. Loesch

NEWS of the WORLD

BISHOP BERGGRAV OF NORWAY DIES

RNS



DR. EIVIND BERGGRAV *(see photo)*, one of Norway's greatest modern churchmen, died last month in Oslo at the age of 74.

Retired Bishop of Oslo and former Primate of the State Lutheran Church of Norway, Dr. Berggrav achieved distinction as a leader of the ecumenical movement. He served as a co-president of the World Council of Churches from its formation until 1954.

In early 1941 Bishop Berggrav was summoned to the Royal Palace at Oslo to face Minister President Vidkun Quisling who charged him, among other things, with having refused to endorse attempts to recruit Norwegians to fight with the Nazis against the Russians. One word led to another. Finally Quisling shouted: "You triple traitor! You deserve to have your head chopped off."

"Well," came the answer, "here I am."

Little surprise was felt when Bishop Berggrav was forced to resign from the Oslo See in February 1942 and two months later was arrested and interned. During his three years' imprisonment, he won the sympathy and friendship of his guards with what proved to be useful results.

Once a week he put on a pair of spectacles and a false black beard, went unmolested past his guards and motorcycled to a place where the underground church was holding meetings. This was a stone's throw from Gestapo headquarters. There, through a coded information system which covered the country, the bishop directed the activities of the church after the great majority of the state-supported pastors had resigned at one stroke to free their churches.

Bishop Berggrav remained a Nazi prisoner until April 17, 1945. With Norway free again, he resumed his post as Primate. Dr. Berggrav visited the United States in 1954 to attend the Second Assembly of the World Council of Churches at Evanston where he made a notable contribution to the discussions on Christian unity.

YMCA SENDS CLERGYMAN TO INDONESIA

THE International Committee of the Y.M.C.A. of the United States and Canada recently appointed a CC clergyman, the Rev. L. Maynard Catchings *(see photo)*, to serve as fraternal secretary to the National Council of the Y.M.C.A. of Indonesia. The appointment is in response to a request for assistance from the Indonesian body.

Mr. Catchings will be located at Jakarta on the island of Java and will aid the general secretary of Indonesia in the extension and strengthening of the "Y" program there. His specific responsibilities will include leadership training, public relations and general program.

Mr. Catchings, a native of Houston, did undergraduate work at Prairie View College in Texas and earned graduate degrees in religion and philosophy at Howard University in Washington, D. C.

He was first associated with "Y" work as regional student secretary for the Southern Area Council. In 1945 he joined the staff of the Social Science Institute of Fisk University and aided in conducting human relations studies in major U.S. cities.

Mr. Catchings conducted a study of minority participation in Congregational Christian churches in connection with the race relations program of the American Missionary Association. In 1947 he was called to the ministry of Plymouth Congregational Church in Washington, D. C. Active in denominational affairs, he is currently a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

Since 1953 Mr. Catchings has been on the national staff of the Y.M.C.A. as associate executive for student services with special responsibility for interracial and intercultural relations. Mr. and Mrs. Catchings and their son will visit Y.M.C.A. operations in Hawaii, Tokyo, Manila, Hong Kong and Malaya en route to Java.

EPISCOPAL BISHOP PLEADS FOR CHURCH UNITY

THE Rt. Rev. Arthur Carl Lichtenberger of St. Louis said, as he took office as Presiding Bishop of the Protestant Episcopal Church, that he believes all Protestant churches will move closer to unity during the next decade and that there will be new understanding between Protestantism and Roman Catholicism.

Bishop Lichtenberger was installed as Presiding Bishop in elaborate ceremonies at Washington Cathedral. He succeeds Bishop Henry Knox Sherrill who recently retired.

The bishop also told a news conference that he favors a larger role for women in the life of the Episcopal Church and their admission to the House of Deputies, the denomination's lay governing body.

Giving his opinion crisply and without hesitation on controversial issues confronting the church, the 59-year-old bishop said that the church must work actively to bring about racial integration in American society and should have a more influential role in guiding American foreign policy.

He doubts that Christian churches will ever unite on the basis of complete agreement as to liturgy, doctrine and interpretation of the Bible, but he feels the recent union of the General Council of the Congregational Christian churches and the Evangelical and Reformed Church points up the pattern by which ultimate merger will be achieved.

In response to questions concerning Roman Catholic-Protestant relations, he said, "I would include the Roman Catholic Church in my hopes for ultimate unity. There are many signs, particularly in Europe, that we are coming into a period of greater understanding between Rome and the Protestant churches."

"It will take patience and many years of work to bring about unity in the Christian church, but we are moving steadfastly in that direction," he said. In respect to racial integration, Bishop Lichtenberger said that it is the duty of the church "to keep lines of communication open and to act as a moderating influence, constantly working toward the goal of an integrated society."

RNS

PRAYER SERVICE MARKS CONGRESS OPENING

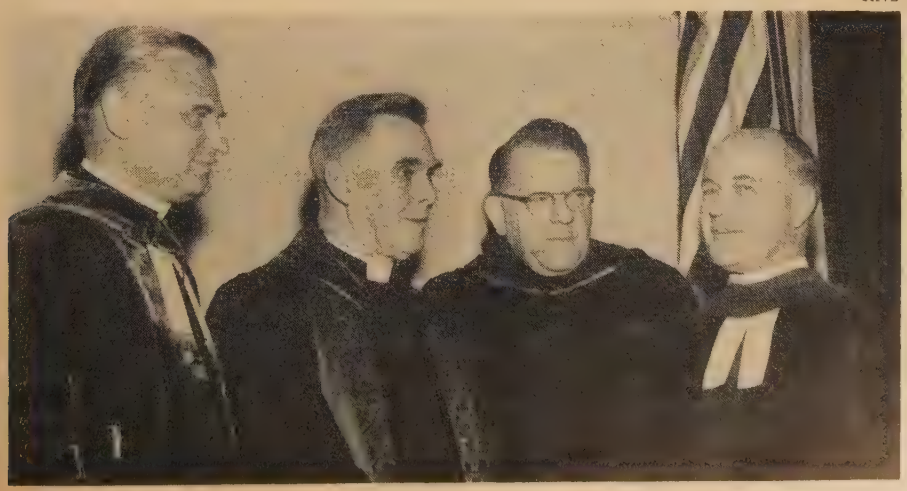
A SERVICE of intercession and Holy Communion marked the opening of the Eighty-sixth Congress in Washington, D. C. Dr. Henry C. Koch *(see page 20)*, minister of Concordia Lutheran Evangelical Church and president of the National Capital Area Council of Churches, was one of several Washington ministers taking part in the service.

President Eisenhower, Vice President Nixon and more than 500 members of Congress and officials of government attended the service which was held in the National Presbyterian Church. Dr. Theophilus M. Taylor of Pittsburgh, Pa., moderator of the United Presbyterian Church in the U.S.A., presided.

The service was held under the auspices of the General Assembly of the United Presbyterian Church in the U.S.A. and the local council of churches.

The photo shows *(left to right)*, Dr. Theophilus M. Taylor, Senate Chaplain Frederick Brown Harris, Dr. Henry C. Koch and Dr. Edward L. R. Elson, minister of the National Presbyterian Church where President and Mrs. Eisenhower attend services regularly when they are in the capital.

RNS



THE MINISTRY OF RECONCILIATION

(Continued from page 7)

weak in the flesh and in the faith helped to hold up the weaker and were themselves made strong by a power not their own. Here the friendless met the divine friend through new friends who shared their substance with them for his sake.

The slave and the prince of Caesar's household, the Jew and the Greek, the multitudinous barbarians, man and woman—all were more than brethren in Christ. They were members one of another in Christ's body, united with God and one another in the Eucharistic bread broken for the healing of the nations, as they participated in their Lord's mission. Their unity was manifested in worship, fellowship and mutual service so long as they passionately spent themselves in witnessing to God's saving act in Christ.

C. H. Dodd points out that in the reconciliation of the previously sharply separated Jew and Gentile there were three elements emphasized by all early Christian writers and these are still essential in the achievement of genuine concord. "The two parties were brought to accept a position of parity and surrendered claim to moral superiority and exclusive privilege."

Also the reconciliation was not a politic accommodation between the interests of two parties, leaving each essentially unchanged and autonomous while nominally and cautiously admitting those of the other party. Rather it took the form of the creation of "one new humanity." Finally the change was not one of conditions or machinery, but rather a radical reconstruction of ideas.

Surely the harmonization of certain Gentiles was as difficult to achieve as that between Jew and Gentile but it happened. It continued to happen so long as the church sought nothing for itself and saved its life by losing it in devotion to its primary task of proclaiming salvation in Christ and demonstrating unity in him.

The mission of reconciliation was gradually displaced from its central position in the church's life. The wellsprings of evangelism dried up when it became popular and profitable to be a Christian and when profession came to be more an adherence to an organization rather than a commitment to a living Lord.

When the church as the body of Christ came to be regarded as the extension of the Incarnation rather than simply the instrument for Christ's continuing mission, the way was opened for spiritual pride, for ecclesiolatry which usurped for the church Christ's own place and role, and for the identification of the church with the kingdom. A demand for special privileges usually resulted. Christians got the notion that they no longer needed to spend themselves selflessly in spreading love throughout the world, but that their static presence anywhere was a "salt" that preserved and an adhesive that held society together.

Among some subject peoples the church became the vehicle for preserving national identity and hopes in a kind of Christian ghetto. The "Christians-as-soul" concept was worked out thoroughly in the Holy Roman Empire, and after the end of the Crusades the world was divided for the majority of Christians into two static portions—Christendom and heathendom—which would remain in balance until the Day of Judgment. The Reformers in general accepted this notion also.

Through these and other developments the church came to regard its chief functions as worship, nurture and the shepherding of souls along the path of salvation.

Yet there were never lacking some persons who were obedient to the Great Commission and the periods of great spirituality in the church were always times of expansion. However, the emphasis was on church extension rather than on the ministry of ingathering into the family of God. After the rise of Protestant missions, the thinking and leadership of Rufus Anderson and Henry Venn led to the acceptance of the "three-self formula" as the aim of missions—namely, the fostering of churches that are "self-governing, self-supporting and self-propagating."

Thus the centrality of witnessing was rediscovered as they envisaged the contagion of evangelistic zeal passing from one new congregation to another. Castes, classes and diverse peoples were actually reconciled in Christian love. However, the colonial outlook captured the missionary mind and the churches planted overseas were copies of the "planting" churches with identical concerns about their inner life dominant over evangelism.

Today the pressures of nationalism and anti-colonialism, as well as the maturity of the younger churches, call for a new relationship between them and the older churches of the West. Moreover, paganism and the fragmentation of life are rife in the lands that once formed Christendom.

There is great puzzlement about what constitutes mission. The new thinking of the past decade can be summed up in these words: the church is mission, its purpose is the apostolate and the heart of the message is that God was in Jesus Christ reconciling the world unto himself. Bishop J. E. Lesslie Newbigin declared last summer at the Joint Committee of the World Council of Churches and the International Missionary Council that the essential outlines of a "myth" around which to build the new world mission were clear. It can be stated as follows: "One fellowship holding one gospel of reconciliation for one world."

The world is a small place now, and every disciple and every congregation has a post on the front line of a world mission and an opportunity to engage in Christ's work of healing and restoration. There are two parts to the witnessing: the first is local evangelism in which the disciples preach the transforming gospel in the place where they earn their daily bread and demonstrate it in the ministry of brotherhood.

The second is sending their commissioned representative across some frontier foreign to them—either near or far—to proclaim the message where it has not been heard or heeded. Both of these form the whole of the apostolate and if the sending is neglected the wellsprings of spiritual life dry up and local evangelism, too, comes to be neglected.

Bishop Newbigin states that there are three dimensions to this mission of the church—fellowship, service and evangelism. The fellowship is meant to be the foretaste of what is to come in the full reunion of men with God. The congregation is meant to be the locus where the powers of the Holy Spirit in helping, healing, liberating and uniting are available to serve men in all their needs. The church is the society where witness is borne to that which is above and beyond the church—to the mercy and judgment of God himself.

We belong to the church that for more than a millennium and a half has been described as "one, holy, catholic and apostolic." The church's unity is intended to demonstrate convincingly how God reconciles the world to himself in Christ. The holiness results from the hallowing of the church on the altar of the gospel for participation in Christ's mission.

The church's catholicity is attained when she proclaims Christ as the serving Lord throughout the whole world. Apostolicity is not a succession in office from the twelve original chief witnesses but a present union with them in spirit and purpose in a constant, faithful witness to Christ by those who have had a living experience of reunion with God in the love of the Savior. And since there is no church apart from its members, every disciple is called to be an apostle of reconciliation.

Extension of Time for Filing Waiver Certificate

Ministers who were eligible but did not elect Social Security coverage prior to the original April 15, 1957 deadline, now have until April 15, 1959 to do this by filing the waiver certificate (Form 2031) which can be obtained from the District Director of Internal Revenue. Coverage will be retroactive and tax will be due back to January 1, 1956 but without interest or penalty. After April 15, 1959 it will no longer be possible for these ministers to enroll.

BOOKS

CHRISTIANS AND THE STATE

By John C. Bennett *(Charles Scribner's Sons, $4.50)*

THE FIRST Christians were often puzzled as to how to relate their two loyalties: to Christ the Lord and to the civil government that crucified him. In the changing history since, that problem in many different forms has faced churchmen. Looking to the New Testament for advice, Christians sometimes find the ringing words of the apostles: "We must obey God rather than men." At other times they find Paul's advice to obey the rulers who "have been instituted by God."

Thus the centuries show attempts of Christians to defy the state, to cooperate with it or to dominate it. In the United States we hear many familiar slogans that touch on the problem: "separation of church and state"; "this nation under God"; "religion and politics don't mix"; "Christian democracy vs. atheistic communism." People seldom think through the slogans or realize how inconsistent they are.

Prof. John C. Bennett, in what is certainly one of the major religious books of the year, discusses the broad range of problems which face the Christian who acknowledges the authority of God and the authority of human government. In an earlier, shorter book, *The Christian as Citizen,* he opened up the subject in a setting of world Christianity. Now he explores issues in greater detail and with special concern for traditions and practices in the United States.

This book shows the qualities that have made Dr. Bennett so influential in the United Church of Christ, the National Council of Churches and the World Council of Churches. With clarity and wisdom he unfolds the meaning of Christian faith in respect to a series of confusing and delicate problems: the necessity and the dangers of government, especially big government; the Christian importance of democracy and civil liberties; the place of government in economic life; the perplexities of foreign policy in the atomic age; religion in the public schools; Protestant-Roman Catholic issues in American life; the responsibilities and the mistakes of Christians in politics.

The conclusions are thoughtful, temperate and farsighted. The author's view is a balanced one—not in the sense of middle-of-the-road mediocrity but in the sense of readiness to see and take account of all that can be said against his own inclinations. He shows a marvelous combination of modesty and forthrightness. By writing candidly in the first person, he manages to state exactly what he believes and how he disagrees with others, at the same time acknowledging issues on which he is not sure and indicating some on which he has from time to time changed his mind. John Bennett is a peaceable man who has been involved in his full share of controversies and will get into some more as this book is widely read.

A great many people can benefit from this volume. Its penetration and scholarship will please the specialists; its plain way of dealing with practical problems will help many Christian citizens.

Roger L. Shinn
Professor of Christian ethics,
Vanderbilt Divinity School.

WHAT'S RIGHT WITH RACE RELATIONS

By Harriet Harmon Dexter *(Harper and Brothers, $4.00)*

I READ THIS BOOK with real interest. It proved to be the kind of book for which I was looking. It is a concise, positive presentation of progress in race relations in several areas. Since we get so much of the negative side in current publications, this presentation is quite timely.

The book shows the steady progress in the relationships among racial groups and gives a helpful analysis of the changing patterns and attitudes in America.

This would be a healthy addition to the library of anyone seeking to be informed on racial matters in the United States. I think most church leaders and professional workers in intergroup relations would be greatly helped by reading it. I would especially recommend it to citizens of the United States who travel abroad. Perhaps our missionaries would also find it useful in helping people of other countries gain a clearer view of the U.S. race problem.

Few books contain so much factual information about the racial conditions here as does *What's Right with Race Relations.* The one real danger is that in reading it many may conclude that our racial problems are just about solved. The last chapter, however, reminds us that "things don't just happen" and we must keep building the kind of people and climate through which progress in this area can continue.

Chester L. Marcus
Secretary for
racial and cultural relations,
Council for Christian Social Action.

THE GHANA ASSEMBLY OF THE INTERNATIONAL MISSIONARY COUNCIL

Edited by Ronald K. Orchard *(Friendship Press, $3.25)*

IT MAY BE providential coincidence that twice within the year 1957 a new name came into world prominence. The emergence of the independent republic of Ghana and its prompt acceptance within the society of nations was a significant step in the evolution of Africa. Then a few months later the entire Christian fellowship had that new name frequently on its lips as the young republic served as host to the first International Missionary Council Assembly under its new constitution.

The record and import of this latest world missionary consultation are now made available in this volume published by I.M.C. in London and distributed in the U.S. by Friendship Press. One might wish the title were a bit more imaginative and attractive, perhaps playing up the theme of the assembly, "The Christian mission at this hour." However, this is a minor criticism. It does not affect the book's worth.

Edited by Ronald K. Orchard of the I.M.C. executive staff in London, the book contains four of the preparatory papers, selected papers submitted to the assembly, selected speeches delivered at the assembly, including the eloquent remarks of Prime Minister Kwame Nkrumah at the garden party, selected papers resulting from the assembly and finally an analysis of the role of the I.M.C. by Erik W. Nielsen.

The names attached to these papers should serve as a collective magnet for any who are concerned for this total area of our Christian life and witness. They include Dr. Walter Freytag of Hamburg, the Rev. Gwenyth Hubble of Selly Oak, Dr. John A. Mackay of Princeton, who had been for ten years chairman of the I.M.C., Dr. James K. Mathews of the Methodist Church, U.S.A., U. Kyaw Than of the East Asia Christian Conference and many others.

From Dr. Nkrumah's brief "tribute to the great work of missionaries in West Africa" and his very practical look at the needs and possibilities, to the more profoundly analytical studies of the meaning of "mission" and the significance of "this hour," these presentations have value far beyond the so-called missionary undertaking itself. They will stimulate much thought, elicit some questions, excite some differences of opinion, but the net result will be spiritually fruitful for all Christians everywhere who want to understand better their own place in God's plan and the cooperative undertaking of world-wide witness to our saving faith in Jesus Christ our Lord.

Robbins W. Barstow
Executive director,
Department of Overseas Union Churches,
National Council of Churches.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

100% Subscriptions

THESE E AND R CONGREGATIONS have arranged to have *United Church Herald* sent directly to all the homes of the parish at the special rate of $1.50 per family.

71.* St. Peter's, Owensville, Mo., Herbert P. Baur, minister (Missouri Valley Synod)
72. Hope Church, St. Louis, Mo., Norman C. Zulauf, minister (Missouri Valley Synod)
73. Trinity Church, Mt. Vernon, Ind., August E. Binder, minister (South Indiana Synod)
74. Zion Church, Adeline, Ill., William L. Nagy, minister (North Illinois Synod)
75. Immanuel Church, Louisville, Ky., Robert R. Groves, minister (South Indiana Synod)
76. Salem Church, Huntingburg, Ind., Fred Fahrenkamp, minister (South Indiana Synod)
77. Trinity Church, Jasper, Ind., Raymond H. Schultz, minister (South Indiana Synod)
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80. St. Paul's, Tower Hill, Ill., Theophil H. Hosto, minister (South Illinois Synod)
81. St. Matthew's, Wabash, Ind., Marvin F. Engelsdorfer, minister (Michigan-Indiana Synod)
82. Trinity Church, St. Joseph, Mo., Ralph Faisst, minister (Kansas City Synod)
83. Glade Church, Walkersville, Md., Frank A. Rosenberger, minister (Potomac Synod)
84. St. John's, Cicero Township, Wis., Elmer A. Becker, minister (North Wisconsin Synod)
85. Trinity Church, Belleville, Ill., Theodore J. Rasche, minister (South Illinois Synod)
86. Zion Church, North Grove, Ill., William L. Nagy, minister (North Illinois Synod)
87. St. Luke's, Dayton, Ohio, Marion C. Harrison, minister (Southwest Ohio Synod)
88. First Church, Nashville, Tenn., Eugene F. Bickel, minister (South Indiana Synod)
89. Grace Church, Detroit, Mich., Auburn F. Haggard, minister (Michigan-Indiana Synod)
90. Bethel Church, Smith Station, Pa., Harvey M. Light, minister (Mercersburg Synod)

*Beginning with *United Church Herald*, Oct. 9, 1958.

IN A TIME OF CRISIS

(Continued from page 15)

John's against the texture of our own time. Men of goodwill who trust in God have again come to dark days, even as did John. Evil men and evil powers have long been in the ascendancy. Wars and rumors of wars have devastated the earth. They have cast brave, good men into the dark dungeons of disappointment and fear.

In ominous times like these there has always been a division among religious men as to what we should think and do. In the main, two ways have been taken in the past and, I think, are being taken by us now.

First, men wonder if the only answer is not for God to break in and put a sudden end to our sin and hurt. Many devout and God-fearing people, led usually by sequestered theologians and those who are of a more meditative and pessimistic cast of mind, are apt in the face of long-continued buffetings to retreat from doing open battle with the forces of evil. It is too true to be denied: over the centuries the righteous have been beaten down.

In recent decades the storm of evil has become steadily darker and darker. The billows of man's pride and cruel inhumanity have risen higher and higher. The churches' witness has, seemingly, been diluted or overwhelmed by the world. Science has become the new faith. Godless philosophies and boastful humanisms have risen to gigantic proportions. Men, full of knowledge, have had less and less need of God, and boldly they declare that if he exists at all, he is not obviously concerned with man's tragic lot.

So many in the church are retreating into the assertion that man is hopelessly weak and wicked and that the kingdom will come only when God wills it and only when God himself does it. In God's own good time his own arm will give him the victory.

So they wait out the storm in monastic cells, in learned discussion, in a retreat to ancient theologies dealing with "the last days" and in constant confession of our abysmal, human failure. This is the sort of theology usually born of crisis and the world is now in crisis.

Many of our younger preachers, brought up under the shadow of the fearful cruelties of the world's modern political tyrants, of the excesses of two world wars and the threat of a worse war still to come, have been taught to underscore man's sinfulness and to declare his utter helplessness to do anything good apart from God's heaven-shaking decree.

They tell us with great earnestness that nothing we can do will avail anything. Like John in prison, they seem to have lost faith in Jesus' way of love. Rather desperately, they are both hopeless and yet full of hope. Their hope is in God but God seems to bide his time.

A second way men have turned when the times have thus assailed or imprisoned them has been to become still more zealous. Some Christians, instead of retreating defeated into the remote, deliberate and imperial greatness of God, seek by more earnest and more loving living to declare God's presence. They choose, as did Jesus in his dark time, to keep the flag of faith flying, to declare by word and deed that God is still at work in his world and that he is at work in it through us.

They refuse to leave the field to evil or to confess that man and the world are so full of evil that good men are powerless to do anything about it. They seek to acquit themselves like men who are "aware of their divine descent and destiny" and who would live accordingly. They seek to rally the good in the depths of themselves, feeling sure that God has made himself incarnate in his children and that he and they must work together, no matter how slowly, to bring in the kingdom. "My Father worketh hitherto, and I work."

As followers of Jesus they say it is our lot to be faithful as he was faithful. It is our duty, our glory and our fate to do all that in us lies. The victory over the world must finally be God's victory? Yes, but we need not wait for it hidden away in some cell. It is not man's fate or the noblest use of his life to bewail his sinful nature until some vast Armageddon breaks over the world.

This may well be a crisis hour. But those who, under Christ's example and leadership, seek to do God's will by living hopefully and bravely and lovingly in the midst of their days give, I believe, the noblest answer to crisis.

Martin Luther lived in a time of fearful upheaval and he knew that God "must win the battle." But Luther did not seem to think that faith in God implied that a man's hands should, meanwhile, hang helplessly at his side or that they were best employed by pouring ashes on his head or even by clasping them in fervent, anguished prayer. He seemed rather to feel that there was work for man to do, a witness for him to bear, a share for him to find, a part for him to have in the bringing in of the kingdom.

And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo, his doom is sure: . . .
His (God's) kingdom is forever.

"Art thou he that should come? or look we for another?" He is the One who "should come"! He has showed us the way! Nor need we look or wait for another!

LETTERS

Honduras Normal School which received aid from Women's Guild (see letters).

Philadelphia, Pa.

TO THE CO-EDITORS:

Pursuant to my recent letter to Florence Partridge, executive secretary of the E and R Women's Guild, relative to the special gift of $15,000 from the unallocated Thank Offering of the Women's Guild, I am happy to report that at the recent semiannual meeting of the Board of International Missions the total special grant was allocated as follows:

Jakarta Student Center Building, Indonesia—$2,500; Niijima Gakuin Dormitory Building, Japan—$2,500; Tsuen Wan Industrial Evangelism Center, Hong Kong —$5,000; Normal School Building, Honduras—$5,000.

The Evangelical and Reformed Church and the Presbyterian Church in the U.S.A. have received repeated requests from the National Christian Council in Jakarta to provide jointly for a Christian student center. Student centers already exist for use by non-Christian religious groups. The special contribution of the Women's Guild will help to provide for the first Christian Student Center building in Jakarta. This project for students will serve a tremendously important purpose in the Christian mission in Indonesia in meeting long-range Christian responsibilities.

Niijima Gakuin is the junior-senior high school founded by Christians in Annaka, Japan and supported to date entirely by Japanese funds. The Rev. and Mrs. Herbert J. Beecken (E and R) have been the missionary members on its staff during the last five years. Of the dormitory students, more than 90 per cent are or have become Christians! The support of Niijima Gakuin will strengthen the Christian church where opportunities for Christian education are limited.

No Christian center will be of greater importance in the industrial center of Hong Kong than the Tsuen Wan Industrial Evangelism Center affiliated with the church in that area. The Christian witness will, therefore, consist of practical hostel and social-service ministries joined with a proclamation of the Christian message. The Board of International Missions is contributing $15,000 to supplement the $11,000 contributed by the Commission on World Service. The special grant of $5,000 from the Women's Guild will help the board to meet its obligations.

At present the board is in the process of constructing a new Normal School Building in San Pedro Sula, Honduras. The building process has been delayed because of the lack of funds to complete this very important building. The special grant of $5,000 from the Women's Guild will assist in making funds available to complete the building, we trust, in the near future. Although the building will cost about $198,000, it is a composite structural unit consisting of chapel, administration and classroom building, library and gymnasium. This type of unified structure is feasible in a tropical climate.

Please convey the appreciation of the Board of International Missions to the Women's Guild for the special grant of $15,000 that will serve very substantially in meeting the four important projects in Indonesia, Japan, Hong Kong and Honduras. This contribution will serve to lay foundations for a prolonged ministry of Christian service and witness whereby the church will be strengthened to meet the growing challenges of an epoch that is new in so many ways.

Dobbs F. Ehlman
Executive secretary,
Board of International Missions.

★

Honolulu, T. H.

TO THE CO-EDITORS:

United Church Herald is a superb magazine. It makes me proud to be a member of the new fellowship coming into being.

Nelson C. Dreier
General secretary,
Hawaiian Evangelical Association of Congregational Christian churches.

★

Greeley, Colo.

TO THE CO-EDITORS:

The editorial in the January 1 issue, "Straight from the heart," is helpful. It will mean much to many people. I was also delighted with the article by Dr. and Mrs. G. Denny Mallory on "What we learned on a busman's holiday."

Frederick W. Hyslop
Minister, First Congregational Church.

★

Auburndale, Mass.

TO THE CO-EDITORS:

May I join with many others in expressing my hearty satisfaction with *United Church Herald?* It is both attractive and informative. I make it my regular Sunday reading.

Herbert E. B. Case

★

Kahoka, Mo.

TO THE CO-EDITORS:

I was thrilled with the pictorial presentation "Keeping Christmas" in the December 18 issue. But as I read the notation beside the last picture, "At long last gifts are opened. . . ." I was sorely disappointed that the Christmas celebration for the family did not close with family devotions. I was sorry the editors did not use this opportunity to encourage family worship on this special day.

But we do appreciate this new united church publication and feel that it is a fine way of promoting our feeling of oneness in the United Church of Christ.

Margaret (Mrs. A. W.) Geske
St. Paul's E and R Church.

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Professor of Social Ethics
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Dean Roy Pearson announces the appointment of Dr. Culbert G. Rutenber to the Andover Newton faculty as of January 1959.

Dr. Rutenber has been a professor of philosophy of religion and social ethics for nineteen years during which time he has also been guest lecturer at many seminaries and colleges.

He has preached in Europe and South America and was visiting chaplain at Stanford University. He is a member of the American Philosophical Society and the Fellowship of Reconciliation and is associate editor of *Foundations* and the author of three books: *Doctrine of the Imitation of God in Plato, The Dagger and the Cross* and *The Price and the Prize.*

Dr. Rutenber is a graduate of Kenyon College, *summa cum laude,* Phi Beta Kappa. His B.D. degree was received from Eastern Seminary and his M.A. and Ph.D. from the University of Pennsylvania. He has done graduate work at the University of Edinburgh and Columbia University.

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OBITUARIES

MRS. EMILY ECKHOFF, wife of the Rev. Philip J. Eckhoff who is minister of the Congregational Christian church at Stillman Valley, Ill., died on January 1.

Mrs. Eckhoff was especially interested in the world mission of the church and combined this concern with her many duties as the wife of a minister. She is survived by her husband, two daughters, two sons and thirteen grandchildren.

THE REV. EDWIN C. FIELD, associate minister of the Congregational Conference of Minnesota, died on January 2 at the age of 60.

Mr. Field was born in Cambridge, Mass. He graduated from Boston University and Yale University Divinity School, and studied at the Hartford School of Religious Education.

He began his work as a home missionary among the Maine fishermen. Before going to Minneapolis in 1949, he served churches in East Hampton, Conn., Marshfield, Mass. and Bridgton, Me. He also taught at Bangor Theological Seminary. Mr. Field is survived by his widow, one daughter and two sons.

Word has just been received by *United Church Herald* that MRS. WARNETTA MARCUS of Cleveland, Ohio, wife of the Rev. Chester L. Marcus, died November 14 at the age of 33. Mr. Marcus is secretary for racial and cultural relations of the Council for Christian Social Action, United Church of Christ. Earlier, he was pastor of Washington Street Presbyterian Church (U.S.A.), in Reading, Pa. Besides her huband, Mrs. Marcus' son survives her.

THE REV. HOWARD A. ROBB, retired E and R clergyman of Murrysville, Pa., died December 18 at the age of 78.

A graduate of Lancaster Theological Seminary, he was ordained in 1914 and spent his entire ministry in Pennsylvania. Three sons survive, one of whom is the Rev. George A. Robb, assistant pastor of Paradise Church, Louisville, Ohio.

MARY ALICE THAYER, for many years medical librarian of the Clifton Springs Sanitarium and Clinic, died on January 4 in Canandaigua, N. Y. Her age was 89.

Miss Thayer was born in Kesseb, Turkey (now Syria), the daughter of missionaries serving under the American Board of Commissioners for Foreign Missions.

She attended Ripon College in Wisconsin and in 1918 accepted the position of medical librarian at Clifton Springs Sanitarium where she served until her retirement in 1941.

EDUCATION IN AFRICA

(Continued from page 13)

his power and understand the white man's dependence upon labor. As the African workers organize, bargain collectively and strike for higher wages, their union leaders are gaining increasing prestige and influence.

Furthermore, African politicians, particularly those of a nationalistic turn of mind, are becoming very popular. The drive for national sovereignty and self-government has gained momentum all over the continent and the spokesmen of "black nationalism" wield great influence. Some of the intellectuals, too, are getting the ear of the people. Among them are those who are utterly unscrupulous, seeking public acclaim simply for the fame and prestige involved. Unprincipled, ready to sway the crowd, deeply sensitive to the people's mood so long as it will further their own ambitions, these men constitute a grave threat to justice and order.

Educated Leaders

Under such conditions, it is imperative that there be intelligent, able, well-trained African Christians who can speak the word of God to Africa. Christianity will lose much of its hearing in Africa today unless there are Christians who can reach the ear of the educated people—the leaders of the continent. These Christians must be acquainted with the intricacies of local politics and economics and be able to meet the trade unionist and the nationalist on their own ground.

They must be able to stand their ground with the orators and journalists with more than pious words—with the word of God made relevant to the complexities of a changing Africa. They must be able to speak to the youth of Africa and to combat skepticism in respect to a church which is often regarded as outmoded and irrelevant. And they must be able to meet the white men of Africa as equals, commanding their respect, speaking their language and making certain that the church of Africa is mature enough to gain the hearing of those who still rule.

To supply men of this kind, Christian higher education is essential. It simply is not possible for the potential leadership of the African church to get its schooling on its own and receive only its faith from the church. The church must educate as well as nurture those who would speak to Africa on Christ's behalf. And this means that a higher level of education must be made available for more people.

Theological education is particularly urgent. In most of Africa today Christian ministers are seeking to serve Christ with a bare minimum of education. Many work with no more than eight years of school and three of theological training. Under such circumstances the youth and the educated people find little or no help in the church and write it off as hopelessly out of date. For them the church is represented by a simple man with very limited training who seeks to minister as best he can in a new Africa he does not understand. Nowhere does theological education in Africa come up to the level of India or Japan, let alone England or America.

In the opinion of the International Missionary Council, improvement in theological education is the greatest need of the African church. If the church is to speak the word of God relevantly and convincingly to the leaders of a changing and maturing Africa, its ministers must receive vastly better training.

Thus when we consider the needs of higher education in Africa, we must include not only secondary schools, teacher-training schools and universities but we must also remember the theological schools—most of them small and inadequate—where the men who will lead the church in the new Africa are being trained.

For the church to fail to answer this over-all need would be to deny the love of God for men—the whole of men. To fail would also be to turn our backs upon an opportunity given us by God to bear him witness.

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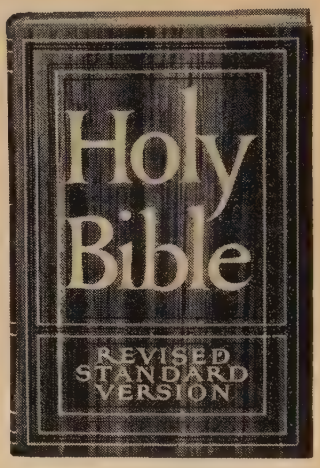

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BIZER, ARNOLD A., Arthur, to Alhambra, Ill., pastor of Salem.

ELLERBRAKE, GEORGE P., to 1001 Milan St., New Orleans 15, La. (change of residence).

GAERTTNER JR., GEORGE F., (G) Box 2015, Hq. Sq. Sec., 2856th Air Base Wing, Griffiss AFB, Rome, N. Y.

GEHM, NOEL A., Metropolis, to Chapel Dr., Collinsville, Ill., pastor of Faith.

GEORGE, JOSEPH A., to 8313 S. Throop St., Chicago 20, Ill. (retired).

GROFF, ELVIN J., Lebanon, to 247 Chestnut St., Spring City, Pa., pastor of First.

JAEGER, EMIL R., (E) to 8749 Riverview Blvd., St. Louis 15, Mo.

JENSEN, D. C., Wichita, Kan., to 680 Clark Ave., Webster Groves, Mo. (retired).

JOHNSON, HENRY E., Old Bethlehem Rd., M.R. 1, Perkasie, Pa. (postal change).

KELLER, RONALD J., Philadelphia, Pa., to 23 Lincoln Pl., Irvington, N. J., pastor of Emanuel.

KOEHLER, B. J., 50 Carnation Dr., Belleville, Ill. (change of residence).

KOEHLER, ROGER L., Bethlehem, to 2311 Marietta Ave., Rohrerstown, Pa., pastor of Salem.

KROEHLER, A. C., Hardin, Mont., to 3518 Buck St., Flint 5, Mich., pastor of First.

KRUEGER, OTTO J., Oakland, Calif., to 6514 12th St., N. W., Seattle 7, Wash., pastor of St. Paul's.

LEHMANN, MARVIN P., Sheboygan, Wis., to 229 S. Elmwood St., Le Sueur, Minn., pastor of Zion.

MC CORMICK, JOHN E., Faribault, Minn., to 4229 Pearl Rd., Cleveland 9, Ohio, administrative assistant, Evangelical Deaconess Hospital.

MUELLER, ERNST L., (E) St. Louis, to R.R. 3, Box 336, Chesterfield, Mo.

PRESS, OTTO, 2358 Virginia Ave., St. Louis 4, Mo. (retired).

REST, KARL H. A., Manchester, Mich., to Main and Morgan Sts., Tonawanda, N. Y., associate pastor of Salem.

SCHAEFER, EDWIN M., Austin, to 2316 Franklin Dr., Bryan, Tex., pastor of Faith.

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CC Resignations

HARPER, LOREE, First, Alto Pass, Ill.

HARRIS, RICHARD E., East Windsor, Warehouse Point, Conn., to Union Church of Guadalajara, Mexico.

MURRAY JR., MARTIN R., Community, Lakewood, Colo.

TOLIVER, WILLIAM F., East Union, Mason, Illinois.

YOUNG, PETER, Somers, Conn.

CC Calls

CARPENTER, ROBERT L., to part time, Community, Buena Vista, Colo.

CURRIER, GEORGE F., Baptist, to Weld and Carthage, Me.

ELLETT, CHARLES A., First, Muscatine, Iowa, to Plymouth, Wis.

GALL, DONALD A., to Wauregan, Conn.

HOLDERBY, ROBERT, student, to Melvin and Roberts, Ill.

KOCH, W. ROWLAND, Manor Community, Chicago, Ill., to new church, Arlington Heights, Ill.

LAWRENCE, EARL A., Colonial, Los Angeles, Calif., to Auburn, Calif.

LORING, HERBERT R., associate professor of religion, Doane College, Crete, Neb., to assistant professor of church history, Rural Theological Seminary, Columbia, Mo., and also teacher at Missouri School of Religion.

LOWRIE, ERNEST B., to Centerbrook, Conn.

MACK, WILLIAM E., Federated, Raymond, N. H., to Second, Conway, N. H.

MC GUIRE, STANLEY L. H., to Second, Greenwich, Conn.

PETERSON, THOMAS E., to Northfield, Conn.

RASEY, HERBERT D., Methodist, Union, Brimfield, Ill., also serving new church at Fond-du-Lac Heights, Peoria, Ill.

RINKER, RICHARD N., Bloomfield, Pittsburgh, Pa., to religious education director and Hartman Center Agent, Pennsylvania Conference of Congregational Christian churches, Milroy, April 6, 1959.

VANCE, GEORGE C., First, Tucson, Ariz., to Casas Adobes new church project, Tucson.

WENZEL, JOHN, Methodist, to Pittsfield and Gaysville, Vt.

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WOODBURY, ROBERT C., to Poquonock, Conn.
WOODYARD, DAVID O., to associate, Storrs, Connecticut.

E and R Installations

BAIR JR., LAWRENCE E., St. Peter's, East Liberty, Pittsburgh, Pa., January 4.
JOHNSON, GEORGE R., as pastor of the St. Paul-Keller Charge, Southern Synod, December 28.
NOLL, DAVID J. W., Trinity, Columbia, Pa., December 28.
SHULTS, GEORGE A., Church of the Good Shepherd, Clark, N. J., December 21.
SNYDER, ROY C., Zion, Hagerstown, Md., December 28.
STOCK, PAUL R., St. Lukes, Morton Grove, Ill., December 21.

CC Installations, Ordinations, Recognitions and Anniversaries

BROWN, HAROLD O. J., ordination, Second, Beverly, Mass., December 14.
DUNCOMBE, DAVID C., ordination, Watertown, Conn., December 14.
ELLIS, MILTON J., ordination, Isabel, S. D., December 28.
MARTIN, LLOYD F., ordination, Orthodox, Lanesville, Mass., December 7.
MIGUEL, PAUL, ordination, Alcester, S. D., January 4.
POTTS, WILLIAM E., ordination, Athens, Mich., December 15.
SPENCER, CARLETON F., recognition, West Manchester, Ohio, January 4.

Newly Vacant E and R Pulpits

California Synod—St. John's, Los Angeles; St. Mark's, Oakland.
East Pennsylvania Synod—Howertown-Schoenersville Charge.
Michigan-Indiana Synod—St. John's, Bippus, Ind.
New York Synod—Zion, Newark, N. J.

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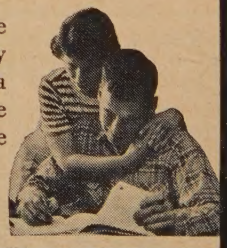

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Northern Synod—St. James', Barnesville, Minnesota.
Northwest Ohio Synod—Prospect Charge.
Pittsburgh Synod—Delmont Charge, Pa.
South Illinois Synod—St. Paul's, Belleville (assistant pastor); Christ Church, Dupo; Zion, East Carondelet; St. John's, Smithton; St. John's, Trenton.

Changes in E and R Synod Rosters

In California Synod, First, La Mesa, Calif. has changed its name to Northmont Community Church.

In Missouri Valley Synod, St. Paul's and Zion, both of Bay, Mo., have been constituted the Bay Charge.

Zion, Clayton, Mo. has changed its name to Parkway United Church.

The Pershing-Fredericksburg Charge has been dissolved. St. Peter's, Fredericksburg, and Zion, Pershing Mo. have been merged and are now Zion. St. James, Morrison, Mo. and Zion, Pershing, Mo. now constitute the Morrison-Pershing Charge.

In Northeast Ohio Synod, St. John's, North Jackson, Ohio has changed its name to First Church.

Third Church, Youngstown, Ohio has assumed its original name, Bethlehem Church.

CHRONICLE

Sailings, arrivals, appointments, and other information about the missionaries of our American Board for Foreign Missions.

Arrivals from the Field

January 9, 1959. In Boston, Mass., Dr. and Mrs. Hale H. Cook of the Marathi Mission for furlough, with their five children. Dr. Cook is director of the public health program for the mission.

Departures for the Field

December 27, 1958. From New York, the Rev. and Mrs. William A. Kelly Jr., under appointment to the Madura Mission, for service in the chaplaincy at the American College, Madurai City, South India.

January 8, 1959. From San Francisco, Calif., Edith J. Galt, M.N., returning from furlough for continued service under the Congregational Christian Service Committee in Pusan, Korea, in connection with the Australian Presbyterian Mission Hospital.

Birth

December 31, 1958. To Mr. and Mrs. William C. Dizney of the Rhodesia Mission, now on furlough, a daughter, Desmion Margaret, in Berea, Ky.

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